25 00 MN 01

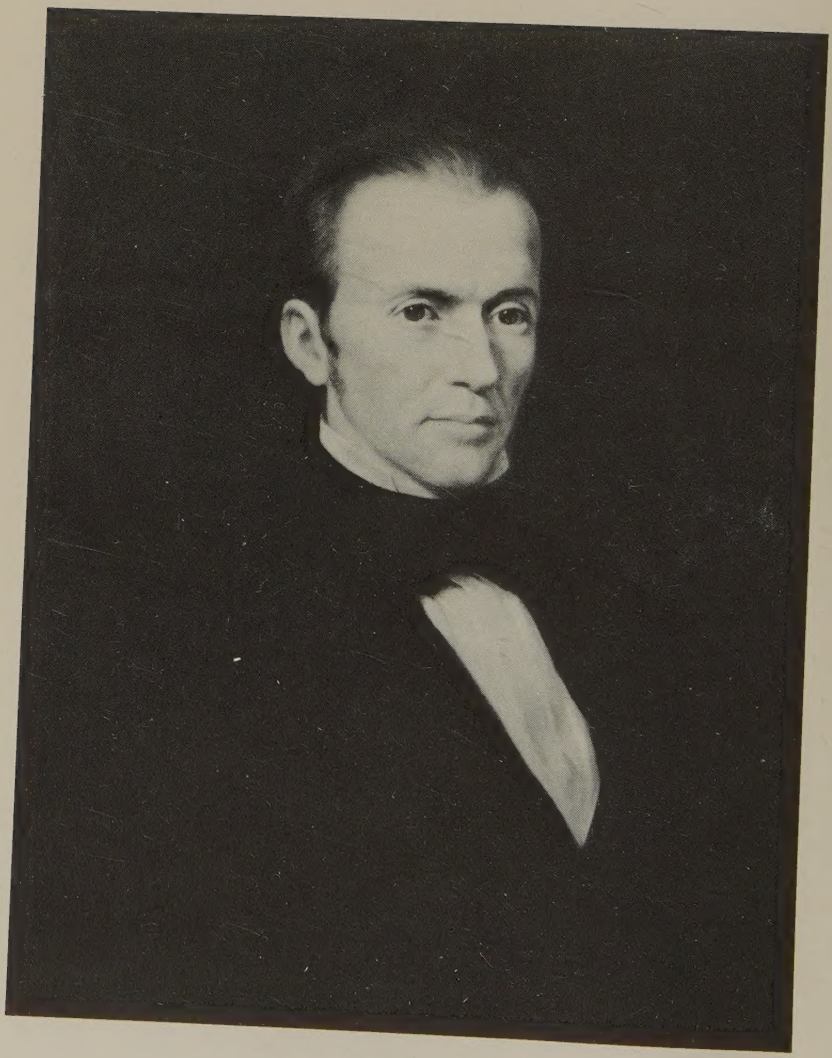
WITHDRAWN
UTSA Libraries

HISTORY OF PSYCHOLOGY SERIES

General Introduction

The historically interesting works reprinted in this series helped to prepare the way for the science of psychology. Most of these books are long forgotten, but their relevance to the field is unmistakable. Many of the writings on mental and moral philosophy, published before the dawn of scientific procedures, have much to commend them to present-day scholars. These books serve as groundwork for a fuller account of the background from which the field emerged, and they should be attractive to students who seek in the past for hints of the future direction that certain types of research can take. Each work will have an Introduction stating the provenance and significance of the book and will add appropriate biographical information.

Robert I. Watson
General Editor
University of New Hampshire



AMARIAH BRIGHAM, M.D.

REMARKS ON THE INFLUENCE OF MENTAL CULTIVATION AND MENTAL EXCITEMENT UPON HEALTH
(2d ed., 1833)

AND

OBSERVATIONS ON THE INFLUENCE OF RELIGION UPON THE HEALTH AND PHYSICAL WELFARE OF MANKIND
(1835)

BY AMARIAH BRIGHAM

FACSIMILE REPRODUCTIONS
WITH AN INTRODUCTION
BY ERNEST HARMS

SCHOLARS' FACSIMILES & REPRINTS
DELMAR, NEW YORK
1973

PUBLISHED BY SCHOLARS' FACSIMILES & REPRINTS, INC.,
P.O. BOX 344, DELMAR, NEW YORK 12054
© 1973 SCHOLARS' FACSIMILES & REPRINTS, INC.
ALL RIGHTS RESERVED
PRINTED IN THE UNITED STATES OF AMERICA

Library of Congress Cataloging in Publication Data

Brigham, Amariah, 1798-1849.
Remarks on the influence of mental cultivation and mental excitement upon health.

(History of psychology series)
Reprint of the editions published by Marsh, Capen & Lyon, Boston.
1. Social psychiatry. 2. Psychology, Religious. I. Brigham, Amariah, 1798-1849. Observations on the influence of religion upon the health and physical welfare of mankind. 1973. II. Title. III. Title: Observations on the influence of religion upon the health and physical welfare of mankind. [DNLM: WM B855r 1833F]
RC455.B74 616.8'9'071 73-17271
ISBN 0-8201-1125-2

INTRODUCTION

In reviewing the earliest period of the development of mental healing in America and the role Amariah Brigham played in it, one would assume that he deserves acknowledgement as an outstanding representative. He was the founder of the first periodical in the psychiatric field. He was a co-founder of the American Psychiatric Association. He was the author of a substantial number of psychiatric writings. He tried to put the Hartford Retreat on its feet after it had undergone a period of disintegration; he became the first superintendent of America's first major mental hospital—the Lunatic Asylum of Utica, New York. In spite of these accomplishments Amariah Brigham's name is almost totally forgotten today. He is mentioned only now and then as a peripheral figure.

Yet, in their day, two of Brigham's major publications stirred great controversy: one on the cultural impact on mental health; and the other on the negative impact of religion on human health. They are reprinted in this volume.

Amariah Brigham was born on 26 December 1798 into a farm family in New Marlborough, Mass. The family moved a few years later to Chatham, N. Y. Brigham's father died soon after the move and the task of raising the 11-year-old youth fell to an uncle, a physician in nearby Schoharie, who inspired him to the medical profession. Unfortunately, he too died before Amariah reached manhood, and the youthful Brigham was forced to make his own way. He went to Albany and secured a position in a book and stationery store where he had ample opportunity to read and receive considerable intellectual inspiration. After three years he returned to his mother's home in New Marlborough. Having decided to become a physician, he enlisted as an apprentice to a local doctor, Edmund C. Peet. In addition he taught public and prep-school classes. The information we have of the following years of his life tells us only that he earned enough to go to New York City to study medicine at the College of Physicians and Surgeons.* The next we hear of him is in 1820

* The information on Brigham's life from this period is rather scanty. He apparently was an ardent dairy writer and kept extensive notes from his year in Europe. No personal papers were discovered. I was recently informed by Dr. George Volow, present director of Utica State Hospital, that a fire destroyed a wing of the hospital containing the archives. Evidently Brigham's personal papers were lost on this occasion. In 1858 Utica State Hospital published a small Biographical Sketch of Dr. Brigham which does not contain much enlightening information. The author of the anonymous sketch was E. K. Hunt.

when he associated himself with the practice of Dr. Plumb of Canaan, Ct. However, he did not remain there long. In a kind of scientific wandering we find him conducting surgical practice at various New England towns such as Enfield, Ct., and Greenfield, Mass. He seems to have been able to make his medical practice lucrative enough to permit him to spend a year in Europe studying continental medicine and hospital practice. His report of this journey is an interesting historic travel log.

In 1831 he moved to Hartford, which at that time was one of the outstanding centers of New England life. In Hartford's medical community at this time, a Dr. Eli Todd held a prominent position. He was exceedingly interested in the problems of nervous disorders, which caused him to be appointed in 1823 as superintendent of the Hartford Retreat. He held this position for years. During this time he developed a well-run mental institution. Brigham had had friendly relations with Todd for quite some time; and it was after a consultation with him that he decided to move to Hartford. He was well received and within a short time managed to build a good surgical practice. However, there must also have been in his mind a considerable interest in mental and nervous diseases and mental hygiene. Doubtless his relations with Dr. Todd inspired much of this interest since he was made a member of the Board of Medical Visitors of the Retreat. However, there can be no doubt that problems of diseases of the mind had occupied him intensively before this time. During his year in Europe he had evidently become acquainted with the phrenologist Johann Gaspar Spurzheim whose work, along with his colleague Franz Joseph Gall, was very much in vogue in England and France during the early twentieth century. Spurzheim appeared to be so important to Brigham that Brigham prepared an American edition of one of his major works: *Observations of the Deranged Manifestations of the Mind, or Insanity*. The American edition came out in 1833.* It contains an Appendix of 23 pages by Brigham which, in a manner, translates Spurzheim's concepts into the persistent manner of American thinking. This indicates also that its author was rather well informed about the major speculations on insanity in this country.

When he settled in Hartford, Brigham actually started his scientific activity. A year earlier, before the Spurzheim volume appeared, Brigham issued his first major publication under the title *Treatise on Epidemic Cholera, Including an Historical Account of its Origin and Process to the Present.* The book is a scientifically well done report of the cholera

* Reprinted by Scholars' Facsimiles & Reprints in 1971.

epidemics at various places in the world from 1817-1832. It also contains a summary of previous outbreaks, based upon historical sources. In addition he reports on the symptoms and the treatment of this disease. The book closes with short chapters on special problems such as causes, contagious and non-contagious forms, and prevention. At the end is a short piece in which Brigham speculates that fear produces and aggrevates this physical disease. It was this psychosomatic aspect which proved to be a characteristic feature of Brigham's entire thinking.

In the same year, 1832, Brigham's *Remarks on the influence of Mental Cultivation and Mental Excitement upon Health* was published. It went through four printings in this country and three in England. It not only established Brigham's name in the medical and psychiatric fields, but also aroused public interest in mental hygiene. The clearly and radically presented point of view that psychic and mental behavior could impair physical health, a concept which today we designate as psychosomatic, was novel for the time. But it was so impressively presented in this book that it made a considerable impact on the public mind. One is justified therefore in classifying Brigham with the best mental health writers of his time such as George Cheyne and S. A. Trissot.

It is doubtless difficult to decide whether the interest in mental condition, as expressed in his successful little book, furthered Brigham's relationship with the Hartford Retreat or whether his work at this institution might have given him the impulse for this kind of writing. In any case a personal friendship with Dr. Eli Todd and his connection with the Retreat must have fostered his speculation about mental health problems. This led finally to his becoming superintendent of the Retreat. However his thinking about human mental health problems started before he entered the Hartford area. We find that his psychosomatic view extended far beyond the mere psycho-physiological relationship. He envisioned the total life and cultural impact in its influence on human psychic and physical nature. He even did not exclude religion as having possible ill effects upon the individual's health. In his Appendix to the Spurzheim book he wrote: "I have seen so many melanchology cases of young and excellently disposed persons of respectable families, deranged from either ill-suited or ill-timed religious communication." These thoughts stayed so much with him that Brigham eventually issued an entire book on this subject in 1835: *Observations on the Influence of Religion upon the Health and Physical Welfare of Mankind.* In this volume he went far beyond what his time and the religious status of New England

was willing or able to accept. While the medical profession received it with stony silence, the clergy rose against it in a fiery storm which went beyond rational criticism. The book was suppressed and had only one edition. It contains so much of what present psychology and psychiatry have voiced in the form of objections against religious fanaticism that it sounds astonishingly modern. It deserves more than merely historical interest.

Apparently this book was held against him when, five years after its publication, he was proposed as superintendent of the Retreat. The book certainly had greatly "soured" him for existence in Hartford. It may have been the reason why in 1836 he accepted appointment as a lecturer at the College of Physicians and Surgeons in New York City. However, he returned again to Hartford in 1838.

We have only scanty details of Brigham's personal story. But it seems that upon his return he became once more intimately involved with the Retreat. After Dr. Todd's death the superintendency came into the hands of a Dr. Fuller who, according to various sources, was more concerned with his lucrative private practice than with the institution. The Retreat fell into serious difficulties. Among other things there was conflict between the superintendent and the so-called steward, the practical administrator. This is given as the reason for Dr. Fuller's retirement in 1840.

Considerable resistance had to be overcome when Amariah Brigham was proposed as Dr. Fuller's successor. But when it became evident that there was no equally suitable person available, he was appointed. His appointment may also have been supported by the fact that in the same year (1840) another Brigham book; *An Inquiry Concerning the Diseases and Functions of the Brain, the Spinal Cord, and the Nerves,* was published. In this work he avoided in every respect mentioning his previous critiques of culture and religion, and gave instead a strictly academic presentation of the neurologic-psychiatric knowledge of those days. The book is divided into sections dealing with the structure and functions of the brain as they are separate from those of the nervous system; a second part offers a thorough description of the major forms of mental disease. At the end is a carefully prepared chapter on psychosomatic aspects. The book reflected Brigham's wide knowledge of French, English, and German professional literature. And it certainly placed him in the front rank of writers on medical subjects in the States.

Brigham entered the director's job at the Retreat with great idealism and zest. The two Retreat reports which he issued represent a thoughtful, progressive plan for the institution. Brigham had the enthusiastic support

of a most unusual clergyman, T. H. Gallaudet, chaplain of the Retreat who, without sharing his anticlerical concept, agreed with Brigham in regard to the total widening of mental treatment aspect, especially in regard to the so-called moral treatment. A short chapter which Rev. Gallaudet contributed to the Retreat report is a most unusual document of liberalism for those days.

There are contradictory reports as to why Brigham quit the Retreat after two years. One explanation given is that difficulties emerged with the administrative staff and the institution's board. However, as others have pointed out, a much greater opportunity appeared for him as the superintendent of the New York State Lunatic Hospital in Utica. He was appointed to the new institution five months before it was opened. Brigham went to Utica with great enthusiasm. He proclaimed that he wanted to make Utica a model institution, and he worked feverishly to bring about his plan.

We cannot establish how far back Brigham had planned to establish a journal. In 1844 he started, at his own expense, the *American Journal of Insanity* which still exists today under the changed name of the *American Journal of Psychiatry*. This quarterly journal was supposedly to be edited by the staff of the Lunatic Asylum. However, most of it was written by Brigham himself. He had one or two long articles in each issue. These papers contain an entirely new psychiatric concept, based mainly upon the ideas of what was called "moral treatment."

Brigham's name was by then established as one of America's outstanding psychiatrists and mental hygienists. Therefore, when in the fall of the year in which the Journal's first issue appeared, the impulse matured to unite and organize the institutionalized psychiatric activity in the United States and Brigham was among the charter members. On 16 October, 1844 at the Jones Hotel in Philadelphia, 13 superintendents of mental institutions signed the charter of what later became the American Psychiatric Association. Indeed, the 1840s were groundbreaking years in mental health work in America, and Amariah Brigham was a central figure during this period.

In assuming the position of superintendent, Brigham also undertook the task of making the Utica facility the most outstanding mental health institution in the country. In his Hartford Retreat reports he had clearly demonstrated the progressive concept of institutional care of the mental patient in the "moral" treatment. In today's phraseology, this meant a psychotherapeutic approach which was framed in a totally new concept of a physical as well as a social approach. The period of humanization of

institutional care was initiated. With the move to Utica, Brigham greatly changed his attitudes and approaches. He dropped the antagonism he had advanced in his *Religion* book. He became, we might say, diplomatically inclined toward practical advancement and success. To exemplify this one could point, for instance, at the position he took regarding outmoded and, for him, unacceptable treatment methods. A characteristic example is how he modified the so-called "Rush Treatment Chair" which for a certain time in American lunatic asylum was quite popular in spite of the fact that it was a rather cruel treatment method. In the same way he circumvented the application of the equally objectionable blood-letting method by Rush which had the purpose of weakening the restless and obstinate patient. Brigham no longer spoke openly against matters to which he objected. He simply modified or avoided facts with which he could not agree. A moderate wisdom appeared to be his guiding motivation.

Whether it was overwork or his frail constitution, it was not given to him to live beyond the end of the decade. He died after a short illness in the fall of 1849.

* * * *

Of the five longer writings of Amariah Brigham, we are presenting two here which distinguish themselves by their originality in view of the circumstances in which they were written and also because they are the most essential and specific utterances of their author. Moreover, they contain a certain basic concept which has validity far beyond Brigham's own time and into the present day. His psychosomatic insights were new in his day. His idea of a totalistic conception in all human affairs and the humanization of religion are concepts with which most progressive thinkers struggle today in the religious field.

Since the time of the Reformation it was not uncommon to criticize religious dogmatism and outmoded patterns. But it was most unusual to stand up against the newly won intellectual pattern of civilized life and call for extensive balancing of it as an essential element of sound thinking. Throughout the western world there was a reaction against one-sided meta-physical speculation, idealistic philosophy, and whatever was carried over from exact sciences as theoretical concepts. Radical reactions in so-called somatic medicine and psychiatry by a Friedreich, the French realism and phenomenological advances, even Marxian materialism were, in addition to the sport and gymnastic movement which came from northern Europe, expressions of this reaction. It formulated itself in this

rather brilliant way in Brigham's small book of 1832, *Remarks on the Influence of Mental Cultivation and Mental Excitement upon Health.*

Brigham had had an unusual intellectual education. He became a bookshop clerk in his early adolescence, teaching school, tutoring pre-college students, and assuming the position of assistant in a medical office before the age of 20, and thus built up an unusually rational maturity. During his Albany years he "saw a lot" of the turmoil of life in the most active state capital of his day. Discussion and criticism of the political and social climate were only too evident. The newest books were coming over the counter. The number of authors quoted in Brigham's book tells how much he must have read and how well informed he was. The fact that he went abroad so early evidences how little satisfied he was in his homeland environment and how much he craved inspiration from the old world. E. K. Hunt, in the meager Utica Hospital biography of Brigham, gives some hint as to the extent of Brigham's travel log and other diaries and how much we might learn if they were still at hand. His papers in the early volumes of the *Journal of Insanity* contain remarks which give hints of the impact upon him of things he had heard and saw in Europe.

There is no doubt that the *Remarks* were simply a momentary outburst. There is evidence, for instance, in the last paragraphs of his Appendix to the Spurzheim volume that his concepts even down to criticism on religion, had grown slowly and that they had occupied him even when he was preparing the first printed volume. Certain statements suggest that the concepts in the second volume were already formed at this time. Indeed, both the volumes presented here are close together. It seems reasonable to say that the Mental Cultivation volume is in some ways a preliminary or introductory exposé of the "Tractat" on religion.

Contrary to what one might expect from this title, the book does not deal with general cultural considerations but with genetic aspects in human youth. It begins with medical and physiological considerations and leads to didactic demands for a balanced totalistic education, which ought to educate the mind as well as the body. He begins with a warning against over-intellectual learning, not for its own sake but as an implement to develop the brain. He claims that a great deal of damage is done to the brain and nervous system by misuse and overuse. Physicians should be well informed about the effects and dynamics of teaching and the teacher should be well-informed about the physiological functioning. In his opinion there is too much book learning too early. Children should learn from play and from the "book" of nature. He discusses at great length

the danger of the development of insanity due to false intellectualism in education. Brigham quoted a long list of European anti-intellectualists in the succession of Rousseau's concepts. It is impressive how Brigham tried to formulate a broad educational aspect around his neuro-physiological concept. There is an astonishingly clear and sound alignment of the still-limited insight into neurology and the direction we draw from it for the wider life. Much of what the theoretic neurology of those days presented has been abolished since. However, the picture Brigham presented as the base for his educational demands of adjustment does not fall within the area later discarded. Of course his concepts are limited. But in their limitation they represent what was able to survive of the older neurological concepts.

As compensation for his anti-intellectual position, Brigham presents his concept of moral education. Here the concepts of *passion* and *sin*, carried by strong religious undercurrents, receive an important turn into an early psychosomatic interpretation. They are placed in the focus of educational measures. In its exact, clear, and easily understandable presentation, this little book concerned a large forum of medical and nonmedical readers in its day. It probably would have received even wider acknowledgement if it had not been swept under the table along with Brigham's anti-religious book from which it could not be totally separated.

* * * *

Brigham's *Observations on the Influence of Religion upon the Health and Physical Welfare of Mankind*, appeared in 1835. One wonders whether Brigham would have written this book at all if he had not had such astonishing success with his earlier book. Compared to the careful preparation and styling of *Remarks*, the second volume seems more rapidly written and journalistically styled. This is not to devalue this unusually keen and extraordinarily important treatise. After his success with *Remarks* Brigham must have felt he had the strength and power to attack the still strong clerical world of New England. His estimation proved wrong. Nevertheless he wrote this first intensive mental hygiene interpretation of religious problems, in respect of which he was miles ahead of his time, and has contributed valuable aid to those who today regard the problems of religion and psychiatry as a major task. Of the few substantial works that have been written on this subject during the past hundred years, very few can rank with Brigham's brilliant handling of the subject.

In his introductory remarks Brigham emphasized that the extent of the subject and this very specific scientific position would allow only limited treatment. However, the reader receives the impression that the book is well laid out and fulfills the stated goal without appearing sketchy in any part. In some instances, e.g., the section on revivals, one feels he might have made his point just as well had he given but two-thirds of the examples included. Brigham holds strictly to the scientific point of view and impressively declares that this scientific position does not in any way interfere with his placing himself within the boundaries of the Christian religious faith.

When we first look into this volume we must remember that we are not being offered a publication of a religious pamphleteer or political antagonist, but a highly scholarly presentation of a neuropsychiatric issue. A considerable number of years of reading are manifest. Brigham must have started with this study as early as his years in Albany. Although he goes into comparative religion to some extent, the basic conviction of the superiority of Christianity remains. On the other hand, there is a vision of a universal religion supported by that religious sentiment inherent in all men.

His actual thesis is the effort to lay open the actual unhealthiness in religious attitudes and rituals. It begins with an item which shows his essentially scientific and medical point of view. The first chapter deals with human sacrifices. In our modern scientific thinking it is unhealthy to kill one's wife, children, or any one else for a religiously ritualistic purpose. It is unnatural and inhuman. Brigham then goes on to discuss mutilation, castration, and other injuries to the body for religious purposes. His point of view is strongly underlined in his view on circumcision. Brigham finds validity for this procedure only in hot, unclean climates for medical or hygienic reasons. But it is practiced in many and often the most primitive religions as part of the ritual. However Brigham could not see this acceptance of ritual in our health-oriented modern world.

In many persons, religions fasting takes on a rather important preparatory role which Brigham, from his doctor's point of view, could not accept. He demands that health considerations be applied in the areas of more care for the infant in baptism and closer observance of hygienic practices in the use of materials for the "Last Supper."

Brigham next turns to the conditions of sacred buildings and other environmental aspects of ritual life. It may be difficult for us to suppress

a smile when Brigham speaks of the "beautiful New England village church", the aesthetics of which do not make up for the unhealthy discomfort in terms of space and temperature. Things become more serious when Brigham moves out of doors to night rituals and revival ceremonies. He naturally at this point comes into serious conflict with the local and sectarian religiosity which started the communal life of this country, produced as sectarian and mystical transcendentalism and spiritualism. Here Brigham stands firm in his belief that pseudo-religious and ritualistic attitudes had arisen which had nothing to do with the real "Holy Spirit" they claimed to represent. It was 1835 when this book appeared and dared to attack the spiritual encounters as they were executed in Hartford and throughout New England as convulsive and hysterical disorders. He stands firm on his conviction that nowhere in these religious events was the true Holy Spirit encountered. Of course the clergy, who had built the power of their churches on these events, had to react with violent rejection against this position.

In what might be regarded as the second part, Brigham came forward in the treatise with the actual health effects on the brain and nervous system as well as the body in regard to these sectarian religious exercises. What is psychologically experienced in this religious kind of existence? This religious life is excitement and more excitement. Excitement that upsets, destroys the balance and disturbs and even destroys the mind and brain. And here really begins the essential presentation of this extraordinary book.

Can religion in its present form really have a salutary influence when it consists mainly of upsetting and exciting experiences? Religious experiences, and all events of the human inner life, rest upon the brain and nervous system. If religion extended such an influence it must be rather seriously injurious to the brain and other nerves. Brigham broadens his view here. There are many experiences which have a negative influence on human nature. There are, for instance, influences on the human stomach. However, no negative impact upon man's nature is so serious and dangerous as that upon his nervous organization. This is what makes the influence of religion such a serious matter. Brigham opens the view of the dangers leading to insanity. He had spoken of convulsions and later added epilepsy. Everything must be done to avoid such effects as a consequence of religious exercises.

Brigham becomes especially serious when he points to the impact of religion on the nervous systems of children. Their tenderness makes them

especially vulnerable to any such violent excitement as may result from such upsetting religious events. Brigham does not forget to point to the considerable number of individuals who were in lunatic asylums in his time as a result of long-lasting religious conflicts. He points out that other conflicts in our lives are generally momentary or short-lived. Religious conflicts, on the other hand, are long lasting. He realistically indicates the great number of cases of melancholia—which we designate today as states of severe depression—about which he has statistics of 90 known cases ending in suicide.

Earlier Brigham gave his assurance that he did not want merely to be an accuser and critic. He emphasized that his basic impulse was that of a doctor and educator. And with this impulse he turns toward the clergy. He is convinced that they wish to do good and have a salutary aim. But they do harm to the brain and mental health of their parishoners in the way in which they conduct their services. They should learn the right and wrong functionings of the brain from doctors. They should make anatomy, physiology, and especially psychology and psychiatry part of the preparation for their offices. Only in this way will they learn to avoid doing harm. However, the clerical circles were unreceptive to Brigham's warning. They became enraged by these attacks and were therefore deaf to Brigham's humanitarian message.

As stated earlier, the cause and determination of Brigham's scientific production did not result from casual professional impulses but from an inner purpose derived from a specific course of thought. Each of his works is connected to the others in an inner determination. Doubtless, the phrenologist Spurzheim had considerable influence on Brigham's basic view of the profound interrelationship between psychic activity and the brain. This seems to him a basic aspect. However his total view seems considerably wider. In his first scientific writing, the Appendix to his edition of Spurzheim's work, he presented these concerns. The wider cultural and religious aspects are discussed here.

We have no indication of what induced him to write the cholera book. Of course the discussion of this disease was widespread at the time and the American literature on the topic was unsatisfactory, which may account in part for his undertaking the work. As mentioned earlier, there appears at the end of this volume the first clear documentation of Brigham's definite psychosomatic learning; that phobia may help to induce or advance cholera attacks is a keen psychosomatic advance. In the same year, 1832, Brigham issued his first major scientific work, *Remarks*.

It makes clear that such psychosomatic concepts were already well developed at the time the cholera report was presented. There also can be no doubt that *Remarks* and *Observations* were immediately connected. They present the same psychosomatic aspect and it seems evident that there was a progression in regard to the deepened insight into the neurological and psychiatric field. But his thinking was still in the searching stage. He attempted a deeper and more mature insight when he decided to write his book on the brain. However, from the Appendix to the *Observations* is a single line of efforts to solve what might be called the problem of his scientific existence. But his search did not stop with the publication of this book for we find evidence of its continuation in the papers later published in the *Journal of Insanity*. To discuss this would, however, go beyond the scope of this introduction.

Ernest Harms

New York
September 1973

REMARKS

ON THE INFLUENCE

OF

MENTAL CULTIVATION

AND

MENTAL EXCITEMENT

UPON HEALTH.

BY AMARIAH BRIGHAM, M. D.

Is not that the best education which gives to the mind and to the body all the force, all the beauty, and all the perfection of which they are capable? PLATO.

S' il est possible de perfectionner l'espece humaine, c'est dans la medicine qu'il faut en chercher les moyens. DESCARTES.

Second Edition.

BOSTON:
MARSH, CAPEN & LYON,
1833.

Entered according to Act of Congress in the year 1833,
By Marsh, Capen & Lyon,
in the Clerk's Office of the District Court of Massachusetts.

BOSTON:
Printed by James B. Dow,
122 Washington-St.

PREFACE

TO THE SECOND EDITION.

The favor with which the first edition of this work was received by the public, has been extremely gratifying to the author, not only by confirming his belief of the importance of the truths it contains, but by giving promise that they will be regarded, in the education of the youth of this country.

The inutility, and even the danger of very early attempts to cultivate the minds of children to a high degree, are beginning to be acknowledged, not only in this country, but also in England. An article in a recent number of the *Christian Observer*, denounces in strong terms this dangerous practice; and from various parts of our own country, I have been assured that experience has convinced many of the most intelligent and reflecting people, that it has been prosecuted to an injurious extent.

Public attention is now awakened to the importance of manual labor and exercise for scholars, in high schools and colleges. I rejoice at this; but I still believe there is far more injury caused by too much *mental labor* required of children, when young, and by efforts to suppress their natural gaiety and love of amusements, than by neglect of exercise in after life. This is more particularly true as regards females.

is by many entirely overlooked, and the necessity of well developed organs of the body for the manifestation of good mental powers, seems to be generally unknown. "Philosophy," says Dupaty, on seeing the magnificent Anatomical Museum at Florence, "Philosophy has been in the wrong, not to descend more deeply into physical man; there it is that the moral man lies concealed."

The people of the United States ought to become the most vigorous and powerful race of human beings, both in mind and body, that the world has ever known. Living in a climate which permits the fullest developement of all the powers of human nature—enjoying entire freedom—possessing an abundant supply of the best nutriment, and of every thing necessary to promote the increase and healthy action of their physical powers, free from any of those influences which tend to repress the mental and physical improvement of the people of most other countries, they certainly ought to reach the highest perfection of which humanity is capable. But to effect this, all that is in human nature should be regarded in education; the whole man should be improved. Not only should all his powers be developed, but they should be developed harmoniously and at the proper time.

An improvement in female education has become very necessary in this country. It is lamentable, and in fact alarming, to find that the females of the United States, especially those in cities and those belonging to the most wealthy class, are in general more delicate and feeble

than those in several countries of Europe. From my own observation I am confident that a far greater proportion of the females seen in the cities of this country, are pale, slender, and apparently unhealthy, than of those seen in the large towns of England and France. The truth of this remark is abundantly confirmed by our own and foreign travellers. But there is no other country where females generally receive so early and so much intellectual culture; and where so little attention is paid to their physical education. Unless there is a reform in this respect, the general feebleness of the females in this country will be increased. Besides, there is danger of ultimately regarding extreme delicacy as requisite to beauty, and thus a false and most dangerous error may be encouraged. No people will long hold a high rank among the nations of the earth, where such an opinion extensively prevails, and where females are generally feeble and delicate.

It is not, however, the object of this publication to lessen in the least degree, any judicious efforts to cultivate the human mind. On the contrary, I wish to awaken a more general attention to this subject. But I would not have this attention confined to children, and to that age when the human system requires all its energies to perfect the organization. Education should be made the business of life, and the multiplication of books has now enabled every person to educate himself.

I have endeavored also, in this work, to point out what I conceive is the most frequent cause of the ill

The author has endeavored to improve the present edition of this work by the correction of some verbal errors, and the addition of some new matter, particularly upon the influence of mental excitement in producing diseases of the heart; upon *self-education*, and upon the *Sunday Schools* of this country.

He would again express the hope that his countrymen, and particularly those who have the care of youth, would give more attention than they have hitherto, to the study of anatomy and physiology; — sciences which he regards as of the utmost value to mankind, and which ought to be understood by every individual.

Hartford, Ct., June 15th, 1833.

PREFACE

TO THE FIRST EDITION.

THE object of this work is to awaken public attention to the importance of making some modification in the method of educating children, which now prevails in this country. It is intended to show the necessity of giving more attention to the health and growth of the body, and less to the cultivation of the mind, especially in early life, than is now given; to teach that man, at every period of his existence, should be considered both as a spiritual and material being — as influenced both by physical and moral causes, and that therefore all plans for his improvement should be formed, not from a partial view of his nature; but from a knowledge of his moral, intellectual, and physical powers, and of their development.

The importance of Physical Education, or the perfect development of the organs of the body, appears in modern times to be nearly forgotten. This forgetfulness has, no doubt, been occasioned by modern discoveries, inventions and improvements in the mechanic arts, which have rendered the employment of the physical strength of man less necessary than it was in past ages, and produced a general conviction that 'knowledge *alone* is power.' The invention of gunpowder, in particular, has contributed very greatly to

this neglect of physical education. So little regard, however, is now paid to this subject, that the connexion between the mind and body is by many entirely overlooked, and the necessity of well-developed organs for the manifestation of good mental powers, seems to be generally unknown. But, as exclaimed the eloquent Dupaty, on seeing the magnificent Anatomical Museum at Florence, 'Philosophy has been in the wrong, not to descend more deeply into physical man; there it is that the moral man lies concealed.'

The people of the United States ought to become the most vigorous and powerful race of human beings, both in mind and body, that the world has ever known. Living in a climate which permits the fullest development of all the powers of human nature — enjoying entire freedom — possessing an abundant supply of the best nutriment, and of everything necessary to promote the increase and healthy action of their physical powers — exempt from those influences which tend to repress the mental and physical improvement of the people of most other countries, they certainly ought to reach the highest perfection of which humanity is capable. But to effect this, all that belongs to human nature should be regarded in education; the whole man should be improved. And not only should all his powers be developed, but they should be developed harmoniously, and at the proper time.

An improvement in female education has become very necessary in this country. It is lamentable, and in fact alarming, to find that the females of the United States, especially those in cities, and those belonging to the most wealthy class, are in general more delicate and feeble than those in several countries of Europe.

From my own observation, I am confident that a far greater proportion of the females seen in the cities of this country, are pale, slender, and apparently unhealthy, than of those seen in the large towns of England and France. The truth of this remark is abundantly confirmed by our own and foreign travellers. But there is no other country where females generally receive so early and so much intellectual culture, and where so little attention is paid to their physical education. Unless there is a reform in this respect, the general feebleness of the females in this country will be increased. Besides, there is danger of ultimately regarding extreme delicacy as requisite to beauty, and thus a false and most dangerous error may be encouraged. No people will long hold a high rank among the nations of the earth, where such an opinion extensively prevails, and where females are generally feeble.

It is not, however, the object of this publication to discountenance, in the least degree, any judicious efforts to cultivate the human mind. On the contrary, I wish to awaken a more general attention to this subject. But I would not have this attention confined to children, and to that age when the human system requires all its energies to perfect the organization. Education should be made the business of life, and the multiplication of books has now placed the means of acquiring knowledge within the reach of all.

I have endeavored, also, in this work, to point out what I conceive to be the most frequent cause of the ill health of literary men in this country; and to show that only by carefully developing and judiciously exercising the organs of the body, and especially the brain,

can mental labor be long performed with energy, without injury to the health.

I hope also that my remarks may serve to awaken some attention to the study of human *Anatomy* and *Physiology;* on which all plans of education ought to be founded. The general neglect of these sciences is one of the most extraordinary facts of the kind that this inquiring age presents. Not to know the composition of most inorganic substances, and not to understand the mechanism of the steam-boat or the spinning-jenny, is considered disgraceful, by men who live and die totally ignorant of the far more curious and wonderful mechanism which their own bodies present.

This work is given to the public with the hope that it will be read with candor, and that the facts adduced, though presented in a very imperfect manner, will have their proper weight. If they do, I shall confidently expect that it will prove of some service to the cause of education in this country.

A. B.

Hartford, Nov. 21st, 1832.

CONTENTS.

PAGE.

Influence of Mental Cultivation upon Health. General Observations.....13

SECTION I.

The brain the material organ by which the mental faculties are manifested.....17

SECTION II.

Condition of the brain in early life — Effect of excitement and enlargement of the brain by disease, on the mind — Mental precocity usually a symptom of disease..34

SECTION III.

Consequences which have resulted from inattention to the connexion between the mind and body — The best minds not caused by early mental culture.....51

SECTION IV.

Opinions of celebrated physicians respecting early mental cultivation — of Tissot — Hufeland — Spurzheim — Sinabaldi — Friedlander — Ratier — Londe — Broussais — Johnson — North-Jackson, &c. &c.....62

SECTION V.

Influence of mental cultivation and mental excitement, in producing insanity, nervous affections, and diseases of the heart.....76

Section VI.

Remarks upon moral education — Influence of example....87

Section VII.

Mental cultivation at a proper time of life, not injurious, but beneficial to health.....92

Section VIII.

Influence of mental cultivation in producing dyspepsia in literary men — Irritation of the brain the most frequent cause of this disease.....102

Table,

Exhibiting the age attained by some of the most distinguished literary persons in ancient and modern times...123

INFLUENCE OF

MENTAL CULTIVATION

UPON HEALTH.

The influence which the exercise of the intellectual faculties has upon the health, growth, and proper development of the body, is a subject of interesting inquiry to every rational being.

The peculiarly intellectual character of the present age, the high mental excitement which pervades all classes of society, and of which the child partakes in its very infancy, render it more important now, than has ever been before, for men, and particularly for the inhabitants of the United States, to possess correct views upon this subject. In this country, where the Government and Institutions are of the most liberal character, where the highest honors and distinctions are put into one common market, and made the rewards of personal merit, men are constantly stimulated to mental industry. The accidental circumstances of fortune, parentage, or the favor of the great, have here but little control; the power to gain high and desirable stations is to be derived from knowledge; and nobility and dignity of character belong only to those who possess enlarged and cultivated minds.

Hence we find, that, by all classes of the community, the culture of the mind is considered as the first and most important pursuit, especially for those in early life. The parent whose own education was deficient, soon perceives its value, in the influence and power with which it rewards those around him who do possess it, and is willing to make great exertions to enable his children to acquire that knowledge which it was his misfortune not to have obtained. Though he has never expected, for himself, any other station in society than that of a daily laborer in the field or the work-shop; yet he aims to prepare his son for a different fortune, and aspires to place him among the most distinguished of the learned, or among the rulers of his country. Conscious that without education such an elevation cannot be attained, he becomes earnestly desirous of the mental improvement of his child: he watches over his infancy with intense anxiety, endeavoring to call forth and strengthen at an early period those powers of mind which will enable him in future years to sway and delight mankind.

This prevalent eagerness for intellectual improvement in our republic, leads to a constant search after new and sure methods by which the education of children may be promoted. Hence we so frequently hear novel plans proposed for the earlier and more rapid development of the infant mind, and see machines invented for accelerating the progress of babes in the acquisition of what is called 'useful knowledge.' Bookstores are filled with innumerable works of instruction for children, and parents anxiously resort to every method which will enable their offspring to be-

come prodigies in mental endowments, while in every other respect they remain weak and delicate infants.

When such feelings and opinions prevail extensively, respecting the importance of developing and cultivating the mental powers of young children, it would not be surprising if, to accomplish that which is thought to be so desirable an object, some injudicious if not dangerous methods should be adopted. It becomes important, therefore, to examine occasionally and see whether parents and teachers, in their great eagerness to produce good results, are not sometimes too regardless of the injury which some of the methods employed may produce.

Many physicians of great experience are of the opinion, that efforts to develope the minds of young children are very frequently injurious; and from instances of disease in children which I have witnessed, I am forced to believe that the danger is indeed great, and that very often in attempting to call forth and cultivate the intellectual faculties of children before they are five or six or seven years of age, serious and lasting injury has been done both to the body and the mind. The danger arises from parents and teachers forgetting or disregarding this important fact, that, although the mind is immaterial and indestructible, it is yet allied to a material body, upon the healthy state of which the intellect is dependent for vigor and power.

Of the nature or essence of mind we are ignorant. — We believe it is distinct from matter. We do know, however, that it manifests itself solely by the aid of material organs, and that a well-formed and healthy condition of these organs is as essential to correct and powerful mental action, as well-developed and healthy lungs are for the performance of free and perfect res-

piration, or a sound state of the eye and the ear for seeing and hearing. In consequence of this intimate connexion between the mind and body, we cannot doubt that mental labor calls into action some organ, and that, if continued for a great length of time, it will fatigue, and may injure this organ, and unfit it for its accustomed duties, just as too much excitement of the heart or stomach will injure these organs, and derange the circulation and digestion.

If these observations are true, (and that they are I think can be abundantly proved,) every person will perceive, that in cultivating the mental powers of children, we should be less anxious to ascertain how rapidly and to how great an extent they may be developed, than how much the delicate organ or organs by which the mind acts may be excited without injury to the body or the mind.

Very different views, I am aware, respecting the education of children, prevail in this country. In most schools, the importance of a sound body, and a well-developed organization to the production of correct and long-continued mental action has been overlooked; and both parents and teachers have chiefly labored to discover the quickest methods of developing the minds of children, without once thinking that mental labor itself could injure any part of the corporeal system.

But in commencing the inquiry as to the influence which the cultivation of the mind has upon the health of the body, it will be necessary first to ascertain what part or organ of the human system is called into action by mental labor, and then to trace the effect which this labor has upon that part of the system, and upon other organs of the body, at different periods of life.

SECTION I.

THE BRAIN THE MATERIAL ORGAN BY WHICH THE MENTAL FACULTIES ARE MANIFESTED.

Every part of the human system has undoubtedly been created for the performance of some action; as the heart for the circulation of the blood, the eye for seeing, the ear for hearing, the nerves for sensation, the bones to sustain, and the muscles to move the body.

That action which nature intended a certain organ to perform, cannot be executed by another organ; the ear cannot supply the place of the eye, or the nerves perform the duties assigned to the muscles. The particular action or duty assigned to several organs of the body we know by the evidence of our senses. We can see and feel the heart beat and the muscles contract. But as regards the action or function of other organs, we have not the same evidence. We do not see the action by which the liver secretes the bile, nor that by which the eye conveys to us a knowledge of outward things, and of their different colors, &c. We do not know, from the evidence of our senses, that any action at all is excited in these organs to produce such results; still we are confident that the liver does produce the bile, and that the eye sees. So as regards mental action, we do not, to be sure, witness it. We never see the mind at work. So far as we can discover by our senses, the most profound thoughts of the philoso-

pher, or the finest conceptions of the poet, produces no action of the brain. The mental operation which determined Cæsar to pass the Rubicon, or Napoleon the heights of St. Bernard, could not be perceived to increase or change the action of the brain; yet such facts do not force us to believe that the mind acts independently of this organ. We do not doubt that the stomach is in action, when it separates from the numerous articles which compose an epicure's dinner, or from the coarse and simple fare of the Esquimaux, those particles and those only which are nutritious, and appropriates them to the support of the body, although this action cannot be perceived by us. Neither do we doubt the formation of bile from the blood by the liver, as has been hinted, nor the action of numerous other organs of the body, though we can derive no knowledge concerning their operations through the senses: they are just as mysterious to us as the manner in which the brain modifies thought by its action.

The brain is one of the largest organs in the body: it is better supplied with blood than any other, and is better protected. These facts show that nature designed it to answer very important purposes; and unless it is the organ by which mental operations are performed, there is but little for it to do, and that little comparatively trifling. That it is, however, the 'material organ of all the mental faculties, scarcely, at this period of science, requires to be proved.'* To 'discipline the mind,' means, therefore, to call into regular and repeated action certain portions of the brain, and to enable them to manifest easily and powerfully cer-

* Elements of Pathology, by Caleb Hillier Parry.

tain mental operations: this process is like that of exercising other organs of the body, thus giving them increased facility in the performance of their respective functions.

There is much proof that the brain consists of a congeries of organs, each of which, in a healthy state, manifests a particular faculty of the mind, and that the power of each faculty chiefly depends on the size of its appropriate organ. I allude to these facts, however, only for the purpose of directing the inquiries of others to them. My present aim is simply to show that the brain, considered as a whole, is the instrument by which the mind operates; and I hope to impress this fact deeply upon the minds of all those who are engaged in the education of youth.

As a first proof, I will refer to that belief in the dependence of the mind upon a sound state of the body, which is forced upon us by almost daily occurrences. We see that severe blows upon the head are followed by an entire deprivation of intellect; sensation and volition are destroyed, at the same time no part of the system is injured but the brain, and the action of other organs goes on as usual. When a person is thus, by a blow or by a fall, deprived of his reason, the bystanders by an instinctive impulse look to the head to find the injury. No one ever supposes that an injury of the hand or foot will affect the mind and derange its operations, but all uniformly expect such a result when the brain is wounded; and this general expectation is founded upon observed facts.

Insanity furnishes further evidence that the brain is the organ by which the mind acts; for this is not a disease of the immaterial mind itself, but of the brain, and

often resulting from some injury. Such a diseased state of the organ of the mind, of the very instrument of thought or of some part of it, deranges the intellectual faculties, just as a diseased state of the stomach deranges digestion. The immortal and immaterial mind is, in itself, surely, incapable of disease, of decay and derangement; but being allied to a material organ, upon which it is entirely dependent for its manifestations upon earth, these manifestations are suspended or disordered when this organ is diseased.

If the mind could be deranged, independently of any bodily disease, such a possibility would tend to destroy the hope of its immortality which we gain from reason; for that which is capable of disease and decay may die. Besides, it would be natural to expect that mere mental derangement might be cured by reasoning, and by appeals to the understanding. But attempts to restore the mind in this manner generally prove useless, and are often injurious; for insane persons feel that their understandings are insulted whenever opposition is made to their own hallucinations and to the evidence of their senses. It is fortunate for them, that the true nature of mental derangement has of late been acknowledged in practice, and that in all attempts to benefit and cure this unfortunate class of beings, they have been assigned to the physician, and treated for corporeal disease.

The phrase *derangement of mind*, conveys an erroneous idea; for such derangement is only a symptom of disease in the head, and is not the primary affection. It is true, that moral and mental causes may produce insanity, but they produce it by first occasioning either functional or organic disease of the brain. On examining the heads of those who die insane, some disease of

the brain or its appendages is generally found. I am aware of the statement by many writers, that they have examined heads of the insane, and found no trace of organic disease. But, until late years, there has not usually been great accuracy in such examinations, and slight organic disease might have been overlooked. Even admitting that there was no organic disease in the cases described by these writers, there was undoubtedly functional disease inappreciable by the senses; just as there is often great disorder of the stomach and derangement of digestion which cannot be discovered by dissection. There are in fact no diseases which are independent of affected organs, although the affection may not always be evident to the senses.

Although mental derangement may perhaps sometimes occur in individuals who after death exhibit no trace of organic disease, I think such cases are more rare than has generally been supposed. Dr. Haslam says, that insanity is always connected with organic alterations of the brain. Greding has noticed thickening of the skull in one hundred and sixty-seven cases out of two hundred and sixteen, besides other organic disease. Spurzheim says he *always* found changes of structure in the heads of insane people. M. Georget dissected a great number of brains, and his experience is conformable to that of the authors above-mentioned.* Mr. Davidson, House Surgeon to the Lancaster County Lunatic Asylum, examined with great care the heads of two hundred patients who died in the asylum, 'and he scarcely met with a single instance in which traces of disease in the brain or its mem-

* Medico-Chirurgical Review, 1827.

branes were not evident, even when lunacy was recent, and a patient died of a different disease.' *

Dr. Wright, of the Bethlem Lunatic Hospital, states, that in one hundred cases of insane individuals, whose heads he examined, all exhibited signs of disease; in *ninety* cases the signs were very distinct and palpable; in the remaining ten they were fainter, but still existed in some form or other, — such, for instance, as that of bloody points, when the brain was cut through.†

One of these writers for the prize offered some years ago by the celebrated Esquirol, for the best Dissertation on Insanity, observes, that he examined the heads of more than one hundred individuals who died from insanity, and comes to the following conclusions: —

1st. That in the brains of those who die of insanity, changes of structure will always be found.

2d. That these changes are the consequences of inflammation, either acute or chronic.

3d. That there exists a correspondence between the symptoms and the organic changes; and that the names monomania, mania, &c. ought only to be employed as representing degrees and stages of inflammation of the brain.‡

These references to the intimate connnexion between insanity and disease of the brain have been made, because I propose to show hereafter, that whatever strongly excites the mind or its organ, whether it be study or intense feeling, tends to produce this awful calamity. I shall proceed now with additional evidence that the brain is the material organ of thought.

* Observations on Mental Derangement, by Andrew Combe, M. D.

† Medico-Chirurgical Review, 1828.

‡ Archives Generales de Medicine, 1825.

This appears then farther, from the fact, that pressure on the brain suspends all the operations of mind. If a person receives a blow upon the head which depresses a portion of the skull upon the brain, his intellect is suspended or deranged until such pressure is removed. Cases like the following are not uncommon. A man at the battle of Waterloo, had a small portion of his skull-bone beat in upon the brain, to the depth of half an inch. This caused volition and sensation to cease, and he was nearly in a lifeless state. Mr. Cooper raised up the depressed portion of bone from the brain, and then the man immediately arose, dressed himself, became perfectly rational, and recovered rapidly.*

The following case occurred in Hartford, within a few weeks: — H. O., a young man, fell in the evening through the scuttle of a store, but arose immediately, mentioned the fall to some of his acquaintance, and transacted business during the evening. Next day he was found in bed in nearly a senseless state, and soon became incapable of speaking, hearing, seeing, or swallowing, and appeared to be dying. There was no evidence of any fracture of the skull, and but very slight appearance of any external injury whatever. A small swelling over the right ear, and the conviction that he could live but a few minutes in the state in which he then was, determined his medical advisers to perforate the skull.

I removed a small portion of the bone beneath the slight swelling over the ear, by the trephine, and found more than a gill of clotted blood, which had probably

* Principles of Military Surgery, by John Hennen.

flowed gradually from a wounded blood-vessel. On removing this blood, the man immediately spoke, soon recovered his mind entirely, and is now, six weeks after the accident, in good health, both as to mind and body.

Richerand mentions the case of a woman whose brain was exposed, in consequence of the removal of a considerable portion of its bony covering by disease. He says he repeatedly made pressure on the brain, and each time suspended all feeling and all intellect, which were instantly restored when the pressure was withdrawn. The same writer also relates another case, that of a man who had been trepanned, and who perceived his intellectual faculties failing, and his existence apparently drawing to a close, every time the effused blood collected upon the brain so as to produce pressure.* Professor Chapman, of Philadelphia, mentions in his Lectures, that he saw an individual with his skull perforated and the brain exposed, who was accustomed to submit himself to the same experiment of pressure as the above, and who was exhibited by the late Professor Westar to his class. His intellect and moral faculties disappeared, on the application of pressure to the brain: they were held under the thumb, as it were, and restored at pleasure to their full activity by discontinuing the pressure.†

But the most extraordinary case of this kind within my knowledge, and one peculiarly interesting to the physiologist and metaphysician, is related by Sir Astley Cooper in his Surgical Lectures.

* Richerand's Elements of Physiology.

† Principles of Medicine, by Samuel Jackson, M. D.

A man, by the name of Jones, received an injury of his head, while on board a vessel in the Mediterranean, which rendered him insensible. The vessel, soon after this accident, made Gibraltar, where Jones was placed in the hospital, and remained several months in the same insensible state. He was then carried on board the Dolphin frigate to Deptford, and from thence was sent to St. Thomas's Hospital, London. He lay constantly on his back, and breathed with difficulty. His pulse was regular, and each time it beat, he moved his fingers. When hungry or thirsty, he moved his lips and tongue. Mr. Cline, the surgeon, found a portion of the skull depressed, trepanned him, and removed the depressed portion. Immediately after this operation, the motion of his fingers ceased, and at 4 o'clock in the afternoon (the operation having been performed at one,) he sat up in bed; sensation and volition returned, and in four days he got out of bed and conversed. The last thing he remembered was the circumstance of taking a prize in the Mediterranean.* 'From the moment of the accident, *thirteen months and a few days*, oblivion had come over him, and all recollection had ceased. He had, for *more than one year*, drank of the cup of Lethe, and lived wholly unconscious of existence; yet, on removing a small portion of bone which pressed upon the brain, he was restored to the full possession of the powers of his mind and body.' †

It is curious to notice, that often an injury of the brain impairs only that part of the mental faculties. Such instances give great support to the Phrenological

* Lectures of Sir Astley Cooper, by Frederick Tyrrell.
† Scalpel, 1824.

views of Gall and Spurzheim, who contend for a plurality of organs in the brain, and a separate and peculiar function to each organ, as, one organ for comparison, another for language, another for tune, &c.

Dr. Beattie mentions the case of a learned man, who, after a blow on his head, forgot all his Greek, a language he was well versed in before the injury. His mind and memory were not affected in any other respect. Another person, mentioned by Dr. Abercrombie, lost all recollection of his having a wife and children, for several days after a similar injury, while his memory of the accident and of recent circumstances was perfect.

Sir Astley Cooper mentions, from personal knowledge, the case of a German sugar-baker, with disease of the brain, who, in the early stage of his complaint, spoke English, but, as his disease advanced, forgot this language, and remembered only the German. The same author relates the case of a man at St. Thomas's hospital, who, after a blow upon his head, was found talking in a language unknown to all, until a Welsh woman, who entered the hospital, recognized it as Welsh: the blow upon his head had caused him to forget the English language.

Dr. Conolly relates a still more remarkable case of a young clergyman, whose head was severely injured a few days before that on which he was to have been married. He recovered as to his health, and lived until the age of eighty; but from the time of the injury his understanding was permanently deranged, though he retained the recollection of his approaching marriage, talked of nothing else during his whole life, and expressed impatience for the arrival of the happy day.

But we see analogous affections resulting from fevers, and other diseases which affect the brain. Dr. Rush says that many of the old Germans and Swiss in Pennsylvania, who had not spoken their native language for fifty or sixty years, and who had probably forgotten it, would often use it in sickness; and he explains it by supposing that the stimulus of the fever in their brains revived their recollection.

He refers also to the case of an Italian, who was master of the Italian, French and English languages, but who, in a fever which terminated his life in the city of New York, spoke English in the commencement of his disease, French only in the middle, and on the day of his death Italian.

Numerous cases are related, of persons, who, from disease affecting the brain, forget names and events, times and places, but retain a perfect recollection of persons and numbers. As like symptoms arise from blows on the head, and often from fevers, we cannot doubt that the brain is very similarly affected in both cases. Insanity is known frequently to arise from blows on the head, and fevers often make people insane for years, who are suddenly restored to the full possession of their mental powers, just as Jones was restored by trepanning, after remaining a year in an insensible state.

Numerous instances similar to those which I have related, are found in works on mental derangement, and they all tend to prove that a well-developed and sound brain is absolutely necessary for correct and powerful operation of the mind. Many of them are exceedingly interesting, and very difficult to explain, except on the ground adopted by Gall and Spurzheim,

and eloquently developed and illustrated by Messrs. Combe.*

These writers divide the intellectual faculties into two classes — the *knowing* and the *reflecting*. The knowing faculties are *individuality, form, size, weight, coloring, locality, order, time, number, tune*, and *language;* the reflecting faculties are *comparison* and *causality*. Each faculty has a separate and material instrument or organ in the brain; and memory belongs to each faculty: hence there are as many kinds of memory as there are organs for the knowing and reflecting faculties. They say, moreover, that memory is only a degree of activity of the organs: hence from disease or other causes, increasing the activity of the organs, the recollection of things is far more vivid at one time than at another. This enables us to explain those cases that frequently occur, in which, from some injury of the brain, a person loses the memory of words, but retains that of things. Dr. Gregory mentions the case of a lady, who, after an apoplectic attack, recovered her recollection of things, but could not name them; others forget the names of their most intimate friends, whose persons they perfectly recollect. I have a patient at the present time, whose memory is good as respects everything but places: he recollects perfectly, persons, names, events, &c., but does not recollect his own or his neighbors' houses, or the place in which he has resided for many years.

Further proof of the connexion between the state of the brain and that of the mind, might be adduced from the many instances of idiots and cre-

* See System of Phrenology by George Combe, and Observations on Mental Derangement, by Andrew Combe, M. D.

tins, who are all nearly destitute of intellect, and defective in the organization of their heads. There have been many examinations of the heads of such individuals, says Esquirol, and they have usually been found to be of vicious formation. The same writer adds this important remark, 'that idiots and cretins sometimes manifest great intelligence in early life, and give promise of possessing superior mental powers; but these premature beings soon become exhausted, their intellects remain stationary, and the hopes they excited soon vanish.'*

The general proposition which I wish to establish, is made evident, also, from the fact that whatever excites the mind, excites and stimulates the brain.

This we know from experience in a severe headache. We perceive the pain to be increased by intense study or thinking, and that mental application determines more blood to the head. So true is it that mental excitement produces an increased flow of blood to the head, that surgeons are very careful to preserve a quiet state of mind in those whose heads are wounded. Sir Astley Cooper, speaking of such injuries, says, that if any mental power remains, all excitement of the brain should be avoided; and relates the following case. 'A young gentleman was brought to me from the north of England, who had lost a portion of his skull just above the eyebrow. On examining the head, I distinctly saw the pulsations of the brain, which were regular and slow; but at this time he was agitated by some opposition to his wishes, and directly the pulsations of the brain were increased,

* Dictionaire des Sciences Medicales, Vol. 23.

and became more violent, and more blood rushed to the brain. If, therefore, you omit to keep the mind free from agitation, your other means will be unavailing in injuries of the head.'*

The same author mentions another similar case; that of a young man, who had an opening in his skull from a wound, through which he could see an increased action in the brain, whenever anything occurred, even in conversation, to agitate the mind of the patient.

The following case is related by M. Broussais. M. Thavernier, a captain in the —— regiment, forty-two years of age, moderately stout, but well formed, received in the middle of the Palais Royal, in May, 1815, ninety days before his death, a letter containing *bad news*. Whilst perusing it, he remained motionless as if thunderstruck, and the left side of his face became paralysed, and drawn to the opposite side. He was taken to Val de Grace, and attended to. At this time he had complete paralysis of the arm, thigh, and leg of the right side, and was unable to speak. After using various remedies for more than two months, he began to improve, and became so much better as to be able to stand up, and to speak, although with difficulty.

In this state of improvement, M. Thavernier received another letter, said to be from his wife: he read it, and instantly there occurred loss of speech, general immobility, abolition of sense, and complete apoplexy. He died in three days after this attack, and, on examining the head, there was found engorgement of blood in the sinuses, and several abscesses were observed in the substance of the brain, and other marks

* Lectures on Surgery, &c.

of organic disease. M. Broussais considers this a case of chronic inflammation of the brain induced by a moral cause.*

The same general fact, that mental excitement stimulates the brain, is proved by numberless cases, and forms the basis of correct treatment of diseases of the brain, and especially of insanity.

This disease is generally produced by morbid excitement of some portions of the brain, and requires for its cure that this disordered organ should be left in absolute repose. Hence arises the benefit of Asylums for Lunatics, where this unhappy class of persons have no cares, no wants to provide for, and where their minds are not excited, but soothed by kind words and gentle and affectionate treatment.

Sometimes the increased flow of blood to the head is such as wonderfully to increase the powers of the mind. Pinel, and other writers on insanity, relate cases of patients, who possessed but weak minds when in their usual state of health, but who exhibited very superior powers of intellect during paroxysms of insanity, which determined more blood to the head than ordinarily. Similar facts I have noticed in the insane: sometimes the memory seems to be wonderfully increased; at other times, imagination, or wit, &c.; and thus many of the insane are supposed to possess uncommonly brilliant mental powers. I have known an insane person, during a paroxysm of insanity, which usually occurred about once a month, exhibit a very animated countenance, and repeat correctly and with great force and dignity, passages from Shakspeare and

*History of Chronic Phlegmasiae, by F. J. V. Broussais. Vol. 1.

other writers, but who in the intervals of these paroxysms, appeared stupid, thoughtless, and forgetful.

Many instances are on record, of the development of genius by disease during childhood. The celebrated Novalis had his great mind apparently created by a very severe disease when he was in his ninth year.* An increase of power may be given to the brain by an increased determination of blood to it, just as the senses are often rendered more acute, by disease and partial inflammation; or it may arise from the repose allowed the brain during disease, and its feeble powers not being overtasked and injured by mental application.

I might adduce many more cases to prove the very intimate connexion between the brain and the mind, that it is a defective brain which makes the idiot, and a diseased brain which causes delirium and insanity; and that all the various states of mind produced by alcohol or by opium, &c., arise from the disordered action which these articles produce in the brain; that the weak mind manifested by the infant, and the feeble mind by the aged, are produced by a small and undeveloped, or an enfeebled and diseased brain, and not by a change of the immaterial mind itself. But cases enough have been cited to prove these truths. And if we do admit that the brain is the organ by which the mind acts, we must acknowledge the necessity of guarding this organ most carefully, of exercising it with extreme caution, of not endangering its delicate structure at any period of life by too much labor, or preventing its full development by too little; for the regular exercise of all the organs of the brain is necessary

* Foreign Review.

to prepare them for the active and powerful manifestation of the mental faculties.

The healthy condition and proper exercise of the brain, are therefore far more important than of any other organ of the body, for we might as well expect good digestion with a diseased stomach, or good music from a broken instrument, as a good mind with a disordered, enfeebled, or improperly developed brain. And yet, how little regard has been paid to these important truths, in the cultivation of the mind! While people are exceedingly fearful of enfeebling and destroying digestion, by exciting and overtasking the stomach, they do not appear to think they may enfeeble or derange the operation of the mind by exciting the brain, by tasking it when it is tender and imperfectly developed, as it is in childhood.

SECTION II.

CONDITION OF THE BRAIN IN EARLY LIFE — EFFECT ON THE MIND — OF EXCITEMENT AND ENLARGEMENT OF THE BRAIN BY DISEASE — MENTAL PRECOCITY USUALLY A SYMPTOM OF DISEASE.

Since at first, no organ is fully developed, and prepared for the powerful execution of its appropriate function, let us inquire at what time of life, nature has prepared the brain for the performance of the important office of manifesting the mind.

Let us begin with the infant, and ascertain what is the condition of its brain in early life.

The brain of a new-born infant weighs about ten ounces ;* that of an adult, generally, three pounds and a half, apothecaries' weight, frequently a little less. — But if the mind of an adult has been long devoted to thought, if he has been engaged in constant study, his brain is usually increased beyond this weight. The brain of Byron, for instance, is said to have weighed four pounds and a half; and that of the illustrious Cuvier, four pounds thirteen ounces and a half. The size of this organ increases from the time of birth till manhood, remains stationary from this period until old age, and then diminishes in bulk and weight. † The

* Meckel's Anatomy, Vol. 2.

† Andral's Pathological Anatomy, Vol. 2.

relative size of its different portions constantly varies during several of the first years of life, and it is not until about the seventh year that all its parts are formed.* During childhood it is 'very soft, and even almost liquid under the finger, and its different parts cannot be clearly distinguished.'† Still at this time it is supplied with more blood, in proportion to its size, than at any subsequent period. It then grows most rapidly, and more rapidly than any other organ: its weight is nearly doubled at the end of the first six months; and hence the nervous system, being connected with the brain, is early developed, and becomes the predominating system, in youth. At this period of life, however, which is devoted to the increase of the body, it is necessary that the nervous system should predominate; for this system is the source of all vital movement, and presides over, and gives energy to those actions which tend to the growth of the organization.—Besides, 'Infancy,' says Bichat, 'is the age of sensation. As every thing is new to the infant, every thing attracts its eyes, ears, nostrils, &c. That which to us is an object of indifference, is to it a source of pleasure. It was then necessary that the nervous cerebral system should be adapted by its early development to the degree of action which it is then to have.'‡

But this great and early development, though necessary for the above purposes, very much increases the liability to disease: it gives a tendency to convulsions, and to inflammation and dropsy of the brain, and

* Meckel.
† Bichat's General Anatomy, Vol. 1.
‡ General Anatomy.

to other diseases of the nervous system, which are most common and fatal in childhood.

It is, therefore, deeply important, that the natural action of the nervous system should not be much increased, either by too much exercise of the mind, or by too strong excitement of the feelings, lest at the same time the liability of children to nervous diseases be increased, and such a predominance given to this system as to make it always easily excited, and disposed to sympathize with disorder in any part of the body; thus generating a predisposition to hypochondriasis and numerous afflicting nervous affections.

Mental excitement, as has been shown, increases the flow of blood to the head, and augments the size and power of the brain, just as exercise of the limbs enlarges and strengthens the muscles of the limbs exercised. The wonderful powers of mind which an infant or child sometimes manifests, and by which he surpasses ordinary children, do not arise from better capacity in the mind itself of the child, but, in fact, from a greater enlargement than usual of some portion or the whole of the brain, by which the mind is sooner enabled to manifest its powers. This enlargement takes place whether the mental precocity arises from too early and frequent exercise of the mind, or from disease, and it must arise in one of these two ways. But in my opinion, mental precocity is generally a symptom of disease; and hence those who exhibit it very frequently, die young. This fact ought to be specially remembered by parents, some of whom regard precocity, unless accompanied by *visible* disease, as a most gratifying indication; and, on account of it, task the memory and intellect of the child. Sometimes,

however, it is accompanied by visible deformity of the head, and then the fears of parents are greatly awakened. Take for instance the disease known by the name of rickets. Every person understands that this is a disease of childhood, and, according to the best medical authorities, it arises from the irritation or inflammation of some organ, and frequently of the brain. Its most characteristic symptoms when it affects the brain, are an enlargement of the head, and premature development of the intellectual faculties. On examining the heads of those who have died of this disease, the brain is found very voluminous, but ordinarily healthy. Meckel observes that its mass is increased in rickets; an effect gradually produced, without disorganization of the brain by increased action in its blood-vessels, and the consequent transmission to it of more blood than usual. Being thus augmented in size, increased mental power is the consequence of this augmentation. 'One of the most remarkable phenomena in the second stage of rickets,' says M. Monfalcon, 'is the precocious development, and the energy of the intellectual faculties. Rickety children have minds active and penetrating; their wit is astonishing; they are susceptible of lively passions, and have perspicacity which does not belong to their age. Their brains enlarge in the same manner as the cranium does.' He adds, 'this wonderful imagination, this judgment, this premature mental power which rickets occasion, has but a short duration. The intellectual faculties are soon exhausted by the precocity and energy of this development.' *

* Dictionare des Sciences Medicales, Vol. 46.

I do not say or believe, that cautious tasking of the minds of young children will frequently cause this disease, but I believe there is great danger that it will produce the same unnatural growth of the brain, and this will give rise to an exhibition of superior mental power, and be followed, as in the case of rickets, by permanent weakness, or loss of mental energy. That an increase of mental power results from other diseases besides rickets, which stimulate the brain, is evident in many instances; as in fevers that affect the head, in inflammation of the brain, and insanity. The following cases are in point. 'I have often,' says Pinel, 'stopped at the chamber door of a literary gentleman, who, during his paroxysms, appears to soar above the mediocrity of intellect that was familiar to him, solely to admire his *newly acquired* powers of eloquence. He declaimed upon the subject of the revolution with all the force, the dignity and purity of language, that this very interesting subject could admit of. At other times he was a man of very ordinary abilities.'

The memory sometimes receives a wonderful addition of power from an increased flow of blood to the head, caused by some slight irritation, or stimulation of the brain. Dr. Abercrombie relates the case of a boy, who was trepanned for a fracture of the skull, at the age of four. He was at the time in complete stupor, and after his recovery retained no recollection of the operation. At the age of fifteen, during the delirium of a fever, he gave a correct description of the operation, and the persons that were present at it, with their dress and other minute particulars. It is added, that he had never been heard to allude to it before, and no means are known by which he could have acquired

a knowledge of the circumstances he mentioned. I have myself seen repeated instances of the increase of the power of memory during delirium, paroxysms of fever, and other affections which determined more blood than usual to the head.

Intoxication sometimes increases the energy of the intellectual faculties, and revives the memory. Mr. Combe mentions the case of a porter, who, in a state of intoxication, left a parcel at a wrong house, and, when sober, could not recollect what he had done with it. But the next time he became stimulated with liquor, he recollected where he had left it. Shakspeare, no bad authority, says that 'wine makes the brain apprehensive, quick, and inventive;' and another author of celebrity truly observes, 'that wine, up to a certain point, rather tends to steady the intellect, and that a few glasses advantageously affected his own.'* This effect, almost all persons have experienced. They have perceived that their mental and moral faculties were greatly and rapidly changed by alcohol, or wine, or opium, or some other substance which affects the circulation. Who has not felt that transient joy, happiness, or courage, is a marketable commodity, 'that extacies can be corked up in bottles, or peace of mind sent in gallons by the mail coach.'

From such facts we learn, that the varying states of the organization have a powerful influence upon the intellectual and moral faculties; and that to affect the mind beneficially, and to increase and perpetuate its energy, it is necessary to give constant attention to the

* Confessions of an English opium-eater.

agents that act upon the body, and watch that they do not injure the mind by too much excitement of the physical system, nor prevent the proper development of its powers, by too little; for wine, and all other unnatural stimuli, though they may for a short time quicken and give energy to the intellect, ultimately depress and enfeeble it; and on the other hand, long-continued low diet, and a want of sufficient nutriment for the body debilitates the mind.

I proceed to mention additional cases, to prove that mental power is increased by the action of the brain. During an attack of delirium, many people have learned to read and write with great rapidity, but have been unable to do either after their reason returned, and increased determination of blood to the brain had ceased. Another attack of insanity, however, revived their memory, and their ability to read and write. Many people have their recollection of past events wonderfully restored by dreams. Several instances of this kind are related by Dr. Abercrombie, in his 'Inquiries concerning the Intellectual Powers;' but I think they must be accounted for on the ground of increased activity of certain portions of the brain, during sleep. In somnambulism, which differs but little from dreaming, some persons have been able to recollect things long forgotten, and to talk in a language of which they possessed no knowledge when awake, but with which they had in early life some partial acquaintance. This wonderful power of the memory has been frequently exhibited, by a few, when under great excitement; and, in ignorant and fanatical times, has induced a belief in the gift of tongues. Those who had learned but little of a language when young, and

had totally forgotten it, were now, when in a convulsive state, able to speak it fluently; while others were able to repeat long passages from books that they had never read but once, and had not seen for many years.* Similar effects have been produced by *animal magnetism,* which, as every one knows, powerfully affects the imagination. During the state of 'extase,' caused by *magnetism,* the memory has been often surprisingly perfected; and some have been rendered able to speak in a language they had long forgotten. This state was always accompanied by symptoms that showed an increased determination of blood to the head. All had slight convulsions, the face became red, the eyes bright, and after a while humid.†

Like effects are produced by disease. They are not rare, says M. Bertrand, in all diseases which greatly excite the brain. M. Moreau (de la Sarthe) says, in the *Encyclopedie Methodique,* (Art. Medicine Mental,) that he had the care of a child twelve or thirteen years of age, who knew only the first elements of the Latin language, and yet suddenly, during the excitement of a nervous fever, became capable of speaking this language with fluency.

But the most remarkable and instructive case within my knowledge, one that serves to show the influence of the organization and action of the brain on the mental and moral character, and which appears to me very deserving of the consideration of the metaphysician, is related in the *American Journal of Medical*

* See interesting accounts of the Possedes; Trembleurs des Cevennes; Convulsionnaires de Saint-Medard; Malades exorcises par Gasner, &c., in Magnatisme Animale par Bertrand.

† Bertrand. Magnetisme Animale.

Sciences, for 1829, by Professor Horner, of the University of Pennsylvania.

Master William M., the fourth child of his parents, was born in Philadelphia on the 4th of June, 1820. At birth, his head was of ordinary size, but very soon, after an attack of dropsy of the brain, it began to grow inordinately. After he began to walk, its size was so great that he attracted much attention; and he was apt to fall, especially forwards, from readily losing his equilibrium. His health was generally good.

Dec. 12th, 1828, he fell against a door, and bruised his forehead; in an hour afterwards he vomited, became very sick, and died the next evening. During his short sickness he had no head-ache, and complained only of his stomach.

On examining his head, the day after his death, it was found to be considerably larger than that of a full-grown person, measuring twenty-eight inches in circumference. The lateral ventricles contained a great quantity of transparent serum, which had distended the brain to a very great degree, and produced much of the enlargement of the head. The appearance of all the parts of the brain it is not necessary to particularize. Many parts, especially those at the base of the brain, were healthy, and the small blood-vessels were generally congested with blood.

The following interesting account of this child's mental and moral faculties, was furnished by Dr. J. K. Mitchell, the family physician. 'When 15 months old, the child spoke well, and, at 18 months, was able to sing a variety of musical airs with tolerable correctness, and always exhibited a strong predilection for music. His intellectual faculties generally were very

respectable, and his powers of observation rather remarkable. But his memory, both of language and sentiments, was such as to excite surprise in those who took pains to converse with him. The following example of his powers of recollection may not be amiss. A customer of his father having been absent two years, returned, and, on his entrance into the shop, saluted as an acquaintance, its inmates; but they had forgotten him. On turning to little M., the latter immediately called him by name, inquired kindly about him, and then told him that he had not been to see them for two years.

Of a grave and quiet temperament, he preferred the society of his seniors, and took little interest in the common pastimes of childhood. Only sedate children were agreeable to him. For so youthful a person, his sentiments and affections were of a lofty character. Seeing the distress of his mother, when commercial affairs took his father to Europe, the child, then five years of age, said, 'Father will soon be back: if he don't come again, I will be a husband to my mother, and will work for her, and take care of her when she is old.'

For two years before his death, little M. became affected by religious impressions, which grew stronger and stronger, until his death. Often advising others, he presented in his own conduct, a fine exemplification of his principles, being distinguished among the children of the family and the school, for love of truth, and general sincerity of character. At length, even while in full health and vigor, he spoke of death as a thing to be desired; and when dying, expressed pleasure at the approaching crisis.'

The following, in my opinion, is the true explanation of the surprising mental powers exhibited by this boy. Disease or some other cause, irritated his brain; this irritation attracted more than an ordinary quantity of blood to the head, and thus excited, and unnaturally or prematurely developed, certain portions of the brain; and just in proportion as these were developed, his mental powers were increased.

A similar case of enlargement of the head from dropsy, accompanied by great power of memory, is related by Dr. Monro, in the second volume of the Medical Transactions of the London College of Physicians; and cases like the following are not rare in medical books, or in practice. L. H., aged 14, had always appeared in delicate health, without having any serious disease. He exhibited more *maturity of understanding* than is common at his age, and preferred study to the usual amusements of children. At the age of 13, he had scrofulous swellings, then disease of the head, and finally convulsions, of which he died. On opening his body, the brain was found very *large;* its vessels turgid with blood.* In the substance of the brain was found a small tumor of the size of a walnut, and of a red color. Mental application did not, in this case, probably, produce the disease; but the disease itself, by increasing the determination of blood to the brain, caused the early comparative *maturity of understanding*. I have referred to it to show that disease, and constant excitement of the mind in childhood, have similar effects upon the brain, and each may unfit it for the long continuance of its appropriate functions.

*Merat, Journal de Medicine, Vol. X

I have repeatedly seen cases very similar to the above as to the symptoms, in connexion with scrofulous diseases, and premature development of the mind. Dangerous forms of scrofulous disease among children, have repeatedly fallen under my observation, for which I could not account in any other way, than by supposing that the brain had been exercised, at the expense of other parts of the system, and at a time of life when nature is endeavoring to perfect all the organs of the body. And after the disease commenced, I have witnessed, with grief, the influence of the same cause, in retarding or preventing recovery. I have seen several affecting and melancholy instances of children, five or six years of age, lingering awhile with diseases from which those less gifted readily recover; and at last dying, notwithstanding the utmost efforts to restore them. During their sickness, they constantly manifested a passion for books, and mental excitement, and were admired for the maturity of their minds. The chance for the recovery of such precocious children, is in my opinion small, when attacked by disease; and several medical men have informed me that their own observations had led them to form the same opinion; and have remarked, that in two cases of sickness, if one of the patients was a child of superior and highly cultivated mental powers, and the other one equally sick, but whose mind had not been excited by study, they should feel much less confident of the recovery of the former than of the latter. This mental precocity, results from an unnatural development of one organ of the body, at the expense of the constitution, as is thus explained by two of the most celebrated men of the medical profession. 'It is a fundamental law of the

distribution of vital powers,' says Bichat, 'that when they are increased in one part, they are diminished in all the rest of the living economy; that the sum is never augmented, but that they are necessarily transported from one organ to another, and therefore to increase the powers of one organ, it is absolutely necessary they should be diminished in the others.'* 'Extra development and sensibility of the brain,' says Dr. James Johnson, 'cannot take place, but at the expense of some function or structure in the animal or organic system; when, therefore, an undue share of the vital energy of any individual is directed to a particular organ or system, a proportionate subduction is made from some other organ or system; and this is a most undoubted and most important truth, which is little understood, and less attended to by the world in general.' †

It is thus, that a child is made an intellectual prodigy. The premature development of mind, is owing to the premature development of the brain, occasioned by undue excitement, and the robbing of other organs of their natural share of vital energy. But, as Dr. Johnson says, this is a 'truth little attended to by the world in general.' Most parents are ignorant of it, and are generally anxious for the early cultivation of the minds of their children. To effect this object, they are assisted by teachers, who undertake, with the aid of books, maps, machinery and pictures, to make children of only a few years of age understand a vast many truths in Chronology, History, Geometry,

* Physiological Researches upon Life and Death.

† Influence of Civic Life on Health, &c.

and many other sciences; to mature very rapidly their understandings, and surprisingly quicken their reasoning powers. And when a child from much instruction, or from disease, has reached this superior mental condition *Memoirs*, and *Anecdotes of his Life* are published (for such children seldom live many years,) for the sake of instruction and example.* Such publications have been extensively circulated; they have been greatly approved, and probably have had much influence with parents in the education of infants.

Much of the thoughtlessness of parents, regarding the injury they may do their children by too early cultivating their minds, has arisen from the *mystery* in which the *science of mind* has been involved, and ignorance of the connexion between the mind and body; for we find them exceedingly anxious and careful about the health of their children in other respects. Entirely forgetful of the brain, they know there is danger in exercising many other parts of the body too much, when they are but partially developed. They

* See Memoirs of John Mooney Mead, who died April 8th, 1831, aged 4 years, 11 months, and 4 days. He was 'taught hymns before he could speak plainly,' 'reasoned with,' and constantly instructed until his last sickness, during which, 'when the parents and physician thought him getting better, the disease, *without any assignable cause*, suddenly put on a violent and unexpected form.' The Memoir was 'examined by several judicious persons —ministers and others, all of whom united in the request that it might be published; and all agreed in the opinion, that a knowledge of *the manner in which the child was treated, together with the results* would be profitable both to parents and children, and a benefit to the cause of education.' I sincerely hope they will be; but by producing a very different impression from that which the Memoir is designed to make; and by teaching parents to avoid adopting a similar course with the children committed to their care.— See also Memoirs of Addison Pinneo, Mary Lothrop, Nathan W. Dickerman, and notices of numerous other young intellectual prodigies, which are to be found in bookstores, in Magazines, and various Periodicals for children.

know that caution is necessary with children in respect to their food, lest their delicate digestive organs should be injured by a too exciting and stimulating regimen. A parent would be greatly alarmed if his little child, by continued encouragement and training, had learned to eat as much food as a healthy adult. Such a prodigy of gluttony might undoubtedly be formed. The method of effecting it, would be somewhat like that of enabling a child to remember, and reason, and study, with the ability and constancy of an adult. Each method is dangerous, but probably the latter is the more so, because the brain is a more delicate organ than the stomach.

The activity of most of the organs of the body can be very greatly increased; they can be made to perform their functions for a while with unusual facility and power. I will dwell upon this fact a little. A child, for instance, may be gradually accustomed to eat and digest large quantities of stimulating animal food. I have seen an instance of this kind, and when I remonstrated with the parents on the impropriety and danger of allowing a child but two years old, such diet constantly, I was told that he was uncommonly robust; and indeed he appeared to be in vigorous health; but soon after this he had a long inflammatory fever, of an unusual character for children, which I attributed at the time, to the stimulating diet allowed him. This diet appeared also to have an effect upon his disposition, and confirmed the observation of Hufeland, that 'infants who are accustomed to eat much animal food become robust, but at the same time passionate, violent and brutal.' A child may also be made to execute surprising muscular movements, such

as walking on a rope, and other feats; but these are learned only by long practice, which greatly developes the muscles by which the movements are executed. From frequent and powerful action, the muscles of the arms of blacksmiths and boxers and boatmen, those of the lower limbs of dancers, and those of the faces of buffoons,* become strikingly enlarged when compared with the muscles in other parts of the body. Every employment in which men engage brings into relatively greater action particular parts of the system; some organs are constantly and actively exercised, while others are condemned to inactivity. To make, therefore, one organ superior to another in power, it is necessary not only to exercise it frequently, but to render other organs inactive, so as not to draw away from it that vital energy which it requires in order to be made perfect.

The important truth resulting from these facts, that *the more any part of the human system is exercised, the more it is enlarged, and its powers increased,* applies equally to all organs of the body; it applies to the brain as well as the muscles. The heads of great thinkers, as has been stated, are wonderfully large; and it has been ascertained by admeasurement, that they frequently continue to increase until the subjects are fifty years of age, and long after the other portions of the system have ceased to enlarge.† 'This phenomenon,' says M. Itard, 'is not very rare,

* People who are in the habit of indulging anger, very often develope certain muscles of the face to such a degree as to impart to the countenance an expression of ill-nature, when they are not in anger.

† Dictionaire des Sciences Medicales, Vol. 22, Art. Hydrocephale.

even in the adult, especially among men given to study, or profound meditation, or who devote themselves, without relaxation, to the agitations of an unquiet and enterprising spirit. The head of *Bonaparte*, for instance, was small in youth, but acquired, in after life, a development nearly enormous.'

I would have the parent, therefore, understand that his child may be made to excel in almost anything; that by increasing the power of certain organs through exercise, he can be made a prodigy of early mental or muscular activity. But I would have him at the same time, understand the conditions upon which this can be effected, and its consequences. I would have him fully aware, that in each case, unusual activity and power is produced by extraordinary development of an organ; and especially that in early life, no one organ of the body can be disproportionately excercised, without the risk of most injurious consequences. Either the over-excited and over-tasked organ itself will be injured for life, or the development of other and essential parts of the system will be arrested forever.

From what has been said hitherto, we gather the following facts, which should be made the basis of all instruction; facts which I wish often to repeat. *The brain is the material organ by which all the mental faculties are manifested; it is exceedingly delicate, and but partially developed in childhood; over-excitement of it when in this state, is extremely hazardous.*

SECTION III.

CONSEQUENCES WHICH HAVE RESULTED FROM INATTENTION TO THE CONNEXION BETWEEN THE MIND AND BODY. — THE BEST MINDS NOT PRODUCED BY EARLY MENTAL CULTURE.

Teachers of youth, in general, appear to think, that in exciting the mind, they are exercising something totally independent of the body, — some mysterious entity, whose operations do not require any corporeal assistance. They endeavor to accelerate, to the utmost, the movements of an extremely delicate machine, while most unfortunately they are totally ignorant or regardless of its dependence on the body. They know that its action and power may both be increased for a while, by the application of a certain force; and when the action becomes deranged, and the power destroyed, they know not what is the difficulty, nor how it can be remedied. Fortunately they do not attempt to remedy it themselves, but call in the physician, who, if he affords any relief at all, does it by operating on a material organ. If medical men entertained the same views as teachers, they would, in attempting to restore a deranged mind, entirely overlook the agency of the body, and instead of using means calculated to effect a change of action in the brain, would rely solely upon arguments and appeals

to the understanding. For if the mind may be cultivated independent of the body, why may not its disorders be removed without reference to the body?

Instructers of youth, and authors of books for children, would do well to acquaint themselves with human Anatomy and Physiology, before they undertake to cultivate and discipline the mind. The neglect of these sciences on their part, is a most lamentable evil. If they had been understood, I am confident that innumerable books for children, which have been highly recommended and esteemed very useful, would never have been published; books, which instead of being blessings to the community, have, I fear, done incalculable injury. Few things, I think, will be more surprising to future generations than the fact, that those whose business it is, in this enlightened age, to cultivate the human mind, were ignoran of the organ by which the mind acts, and of course were inattentive to the condition of that organ. It will appear strange hereafter, that many, through the medium of books, ventured to dictate the manner in which the mind should be disciplined and tasked; and when it became disordered, acknowledged its dependence on an organization of which they were ignorant, and expected to have it restored by those who, in all attempts to remedy it, act upon the bodily organization. Should teachers of youth venture thus, like Phaeton, to guide the chariot of the sun, while ignorant of the power they endeavor to superintend, and of the means of controlling its irregular action?

As reference has just been made to books for children, it seems a fitting opportunity to enlarge a little upon this topic. They are then *excessively abundant.*

Some are announced as purposely prepared, ' for children from *two* to *three* years old.' Many are for the week-day infant school; some for the ' Sabbath infant school;' some to teach children History and Geography; others to instruct them in Geometry, Theology, and Metaphysics. ' The Child's,' ' The Girl's,' ' The Boy's,' Books have been multiplied on almost all subjects, until they have become nuisances. Where is the proof that they have ever benefited a single child? Do the youth now, of the age of 15, who have used such books most of their lives, who committed to memory innumerable truths, and were taught to reason when at the age of 3 or 4, possess more active and independent minds than their parents possessed at the same age? Does their mental power *now* show the *good* effect of their early and extraordinary culture? Do not the numerous slender, delicate, and pale-faced youths who are seen in our colleges, and in boarding schools for girls, exhibit the *bad* effects of this system? I ask again, where is *any* evidence that books, put into the hands of children before the age of seven or eight, are of any lasting benefit, either to the body or the mind? I have shown that they may do immense injury.

But apart from the injury which such books produce, by too early exciting the mind and feelings of children, many of them are very objectionable, on account of the nonsense and falsehood which they contain. Some, designed *for children from two to three years of age*, contain such trash as the following: ' Englishmen love roast beef and plum pudding. The Dutchman loves cheese and red herring. The Frenchman loves soup and sallad. The German loves ham

and pompernicle,' &c. &c.* Surely children of any age are better without such knowledge than with it. Other 'Books,' 'Lessons,' 'Manuals,' and 'Tales for Infants' and for 'Infant Schools,' contain much that is questionable as to its truth, much that infants had better not know, and much that is far above their comprehension. Some contain garbled accounts from Scripture, of the creation of man, and his apostacy, and other religious truths which no child can understand, or profit by, if he could understand them; the full account given in the Bible is far better. Other books for infants contain 'Lessons in Geometry, Botany, Astronomy,' &c. &c.†

The method of teaching little children varies in different schools; but that is everywhere considered the *best*, which forces the infant mind the *fastest*. In some schools, the *memory* is chiefly cultivated, and children are taught innumerable facts. Here we see those who are scarcely able to talk, exhibited as wonderful children. They are declared to be deserving of the highest praise, and prophesied about as giving promise of great distinction in future, because they are able to tell us who was the oldest man, and many other equally useful and important facts. They are also able to tell us many truths in Astronomy, Geometry, Chemistry, &c. &c., of which the innocent beings know about as much as do parrots of the jargon they deliver. In other schools, teachers are opposed to such practice; and say that a child should learn nothing but

* See Lessons for Children, two or three years old.

† See Lessons for Infant Sabbath Schools, 1831. Infant School Manual, 1830, and a vast number of other books for *infants*, with which bookstores abound.

what he understands; that the memory should not alone be cultivated; therefore they teach children that Methuselah was not only the oldest man, and nine hundred and sixty-nine years of age, but that he was the son of Enoch, and the grandfather of Noah, and that a year means 365 days, and a day 24 hours; and all this they teach, in order, as they say, that a child may *fully understand* what he learns. Other teachers say, that it is very wrong to *compel* a child to learn — very wrong indeed; and that he should learn no more than he will cheerfully: but though they do not gain their purpose by exciting *fear*, they awaken other passions of the strongest kind in the child, by a system of *rewards* and of *praise*. Now of all these methods, if there is any preference, it should be given to the first; for that is the least objectionable which has the least tendency to develope the mind, and awaken the passions prematurely. They must all, however, be wrong, if they call into action an organ which is but partially formed; for they do not conform to the requirements of the laws of nature, and wait for organs to be developed, before they are tasked.

I beseech parents, therefore, to pause before they attempt to make prodigies of their own children. Though they may not destroy them by the measures they adopt to effect this purpose, yet they will surely enfeeble their bodies, and greatly dispose them to nervous affections. Early mental excitement will serve only to bring forth beautiful, but premature flowers, which are destined soon to wither away, without producing fruit.

Let parents not lament, because their children do not exhibit uncommon powers of mind in early life, or because, compared with some other children, they are

deficient in knowledge derived from books. Let them rather rejoice if their children reach the age of six or seven, with well-formed bodies, good health, and no vicious tendencies, though they be at the same time ignorant of every letter of the alphabet. If they are in this condition, it is not to be inferred that their minds are inferior to those of children who have been constantly instructed. It is a great mistake to suppose that children acquire no knowledge while enaged in voluntary play and amusements.

They thus do acquire knowledge as important as is ever acquired at school, and acquire it with equal rapidity. Many think that the child who has spent the day in constructing his little dam, and his mill, in the brook, or the stream that runs in the gutter; or in rearing his house of clods or of snow, or in making himself a sled or cart, has been but idle, and deserves censure for a waste of his time, and a failure to learn anything. But this is a great error of judgment; for, while he has thus followed the dictates of nature, both his mind and body have been active, and thereby improved. To him anything which he sees and hears and feels is new, and nature teaches him to examine the causes of his various sensations, and of the phenomena which he witnesses. For him, the Book of Nature is the *best book*, and if he is permitted to go forth among the wonders of creation, he will gather instruction by the eye, the ear, and by all his senses.

He is for a while just as ignorant that stones are hard, that snow will melt, that ice is cold, that a fall from the tree will hurt him, and a thousand other common facts, as he is of a 'parallelogram,' or 'perimeter,' or the 'diameter of the sun,' or the 'pericarpium

of flowers,' or of many other similar things, which some think important for infants to know.* If his time is constantly occupied in learning the last, he will grow up ignorant of many common truths, and fail in the best of all learning, *common sense.*

The child, when left to himself, manifests a true philosophical spirit of inquiry. The story related of the celebrated Schiller, who, when a boy, was found in a tree, during a thunder storm, trying to find where the thunder and the lightning came from, is an instance of the natural tendency of every child to self-education. This tendency it is highly important to encourage, for it involves the cultivation of that spirit of inquiry, 'which is far more valuable than limited acquirements in knowledge; a spirit which teaches us to distinguish what is just in itself, from what is merely accredited by illustrious names; to adopt a truth which no one has sanctioned, and to reject an error of which all approve, with the same calmness as if no judgment was opposed to our own.' † But this spirit will never be acquired, when the child is taught from his infancy to depend upon others for all he knows, to learn all he does learn as a task, and not from the desire of ascertaining the truth and gratifying his curiosity.

Let not the parent, therefore, regret that his child has passed his early hours out of school; for in all probability the knowledge he has gained while running and exercising in the open air at play, is more valuable than any he would have gained at school. At all events, he has gained what is far, very far more valu-

* See Infant School Manual.
† Brown's Philosophy.

able than any mental acquirements which a child may make, viz. a sound body, well-developed organs, senses that have all been perfected by exercise, and stamina which will enable him in future life to study or labor with energy and without injury.

The remarks which I have made relative to the danger of too early exerting and developing the minds of children, are not made without some knowledge of the education of children in various parts of our country.

That children *do* have their mental powers prematurely tasked, is a fact which I know, from personal observation. I have seen a course like the following pursued in many families in various parts of the country, and I know that this course is approved of by many excellent persons. Children of both sexes are required, or induced, to commit to memory many verses, texts of scripture, stories, &c. before they are three years of age. They commence attending school, for six hours each day, before the age of four, and often before the age of three; where they are instructed during three years in reading, geography, astronomy, history, arithmetic, geometry, chemistry, botany, natural history, &c. &c. They also commit to memory, while at school, many hymns, portions of the Scriptures, catechisms, &c. During the same period, they attend every Sunday a Sabbath school, and there recite long lessons: some are required to attend upon divine service at the church twice each Sunday, and to give some account of the sermon. In addition to these labors, many children have numerous books, journals, or magazines to read, which are designed for youth. I have known some required to

give strict attention to the chapter read in the family in the morning, and to give an account of it; and have been astonished and *alarmed* at the wonderful power of memory exhibited on such occasions by children when but five or six years of age. I have known other children, in addition to most of the above performances, induced to learn additional hymns, chapters of Scripture, or to read certain books, by the promise of presents from their parents or friends.

The foregoing account fails to describe the amount of mental labor required of many children in intelligent and respectable families.

The injurious and sometimes fatal effects of such treatment have been already mentioned. But I cannot forbear again to state that I have myself seen many children who were supposed to possess almost miraculous mental powers, experiencing these effects and sinking under them. Some of them died early, when but six or eight years of age, but manifested, to the last, a maturity of understanding which only increased the agony of a separation. Their minds, like some of the fairest flowers, were 'no sooner blown than blasted.' Others have grown up to manhood, but with feeble bodies and a disordered nervous system which subjected them to hypochondriasis, dyspepsia, and all the Protean forms of nervous disease. Their minds, in some cases, remained active, but their earthly tenements were frail indeed. Others of the class of early prodigies, and I believe the most numerous portion, exhibit in manhood but small mental powers, and are the mere passive instruments of those who in early life were accounted far their inferiors. Of this fact I am assured, not only by the authority of books, and my

own observation, but by the testimony of several celebrated teachers of youth.

The history of the most distinguished men will, I believe, lead us to the conclusion, that early mental culture is not necessary, in order to produce the highest powers of mind. There is scarcely an instance of a great man, one who has *accomplished* great results, and has obtained the gratitude of mankind, who in early life received an education in reference to the wonderful labors which he afterwards performed. The greatest philosophers, warriors, and poets, those men who have stamped their own characters upon the age in which they lived, or who, as Cousin says, have been the 'true representatives of the spirit and ideas of their time,' have received no better education, when young, than their associates who were never known beyond their own neighborhood. In general their education was but small in early life. *Self education*, in after life, made them great, so far as education had any effect. For their elevation they were indebted to no early *hot-house culture*, but, like the towering oak, they grew up amid the storm and the tempest raging around. Parents, nurses, and early acquaintances, to be sure, relate many anecdotes of the childhood of distinguished men, and they are published and credited. But when the truth is known, it is ascertained that many, like Sir Isaac Newton, who, according to his own statement, was 'inattentive to study, and ranked very low in the school until the age of 12;' or, like Napoleon, who is described, by those who knew him intimately when a child, as 'having *good health*, and

in other respects was like other boys,' * do not owe their greatness to any early mental application or discipline. On the contrary, it often appears, that those who are kept from school by ill health or some other cause in early life, and left to follow their own inclination as respects study, manifest in after life powers of mind which make them the admiration of the world.†

* Memoirs of the Dutchess of Abrantes. This lady says, 'My uncles have a thousand times assured me that Napoleon in his boyhood had none of that singularity of character attributed to him.'

† Shakspeare, Moliere, Gibbon, T. Scott, Niebuhr, W. Scott, Byron, Franklin, Rittenhouse, R. Sherman, Prof. Lee, Gifford, Herder, Davy, Adam Clarke, &c. The last named person was a very unpromising child, and learned but little before he was eight or ten years old. But at this age he was 'uncommonly hardy,' and possessed bodily strength superior to most children. He was considered a 'grievous dunce,' and was seldom praised by his father but for his *ability to roll large stones;* an ability however which I conceive a parent should be prouder to have his son possess, previous to the age of seven or eight, than that which would enable him to recite all that is contained in all the Manuals, Magazines, and *books for infants* that have ever been published.

SECTION IV.

OPINIONS OF CELEBRATED PHYSICIANS RESPECTING EARLY MENTAL CULTIVATION.

Of the danger of developing the minds of children to a great degree at a very early age, I have no doubt from my own observation; but I cannot expect to produce a change in public sentiment on this subject by the publication of my own views and opinions, especially in those parts of the country where parents are, generally, strenuous advocates for infant schools and early mental excitement; but I request all who have the care of children, and are desirous of giving them sound minds and sound bodies, to consider attentively the observations of those whose situations in life, great learning, and experience, have eminently qualified them to be high authorities on this subject. Let us then inquire what are the opinions of learned and experienced medical men, as regards the cultivation of the infant mind.

The celebrated Tissot, a learne and practical physician, honored by sovereigns, and the friend and intimate compasion of Zimmerman, and Haller, and the most distinguished men of his time; published a work on the *Health of Men of Letters*, which has been greatly commended, and in Europe has had

great influence. In this work he says, 'The effects of study vary much, according to the age of the student. Long continued application, in infancy, destroys life. I have seen young children, of great mental activity, who manifested a passion for learning far above their age; and I foresaw, with grief, the fate that awaited them. They commenced their career as prodigies, and finished by becoming idiots, or persons of very weak minds. The age of infancy is consecrated by nature to those exercises which fortify and strengthen the body, and not to study, which enfeebles it, and prevents its proper increase and development.' After referring to instances observed by himself and others, of disease and death caused by great mental application in youth, he adds, 'I have elsewhere mentioned the injury that peasants do their children, by requiring of them more bodily labor than they ought to perform. But those injudicious parents who require from their children too much labor of the intellect, inflict upon them an injury far greater. No custom is more improper and cruel than that of some parents, who exact of their children much intellectual labor, and great progress in study. It is the tomb of their talents and of their health.' He concludes with this advice. 'The employments for which your children are destined in after life, should regulate their studies in youth; not requiring (as is the custom with many parents) the most study in early life, of those who are to be devoted to literary pursuits, but on the contrary, the least.' 'Of ten infants,' says he, 'destined for different vocations, I should prefer that the one who is to study through life, should be the least learned at the age of twelve.'

Let us ascertain what views are entertained respecting early mental culture, in those countries which have produced the most learned men. It is probably true that no other country has ever produced or now contains so many profound scholars as Germany. In truth, the Germans have so far surpassed the people of other nations, in whatever relates to the cultivation of the intellect, that Madame De Stäel very justly styled their country 'the Land of Thought.' We may therefore derive great advantage in this enquiry from the opinions of the Germans, for the course they have adopted cannot be bad, since we find their scholars and learned men generally healthy, and remarkable for longevity. Besides, the effect of mental cultivation upon the health, the importance of Physical Education in early life, and the best method of perfecting both the mind and body, have for a long time been subjects of much inquiry, and engaged the attention of the most learned men in that country. Some of their most distinguished medical men have devoted great attention to this subject, and published their views and opinions. From some of their works I will make a few extracts. Upon this subject, perhaps there can be no better authority than that of the distinguished Hufeland, physician to the king of Prussia, who, by his learning, and acquaintance with the greatest scholars of the age, is eminently qualified to decide upon this subject. In his valuable work on the *Art of Prolonging Life*, he observes, 'Intellectual effort in the first years of life is very injurious. All labor of the mind which is required of children before their seventh year, is in opposition to the laws of nature, and will prove injurious to the organization, and prevent its proper development.'

Again, he says, 'It is necessary that we should not begin to exercise the faculties of the mind too early; it is a great mistake to suppose that we cannot commence their cultivation too soon; we ought not to think of attempting this while nature is wholly occupied with the development of organs, and has need of all the vigor of the system to effect this object. If children are made to study before this age, the most noble part of the vital force is withdrawn from perfecting the organization, and is consumed by the act of thought; from which it necessarily results, that the bodily development is arrested or disturbed, digestion is deranged, the humors deteriorated, and scrofula produced. In fine, the nervous system thus acquires a predominance over all others, which it preserves for the remainder of life, producing innumerable nervous complaints, melancholy, hypochondria, &c. It is true, however, that diversity of character requires different methods in this respect. But in all cases the course to be pursued is directly opposed to that which is usually adopted. If a child shows at an early age a great propensity for study, instead of animating and encouraging him to proceed in this course, as most teachers do, it is necessary to moderate his zeal, for *precocity of mind is nearly always disease*, or shows an unnatural propensity, which it is most prudent to correct. A child of more dull intellect, whose thoughts are slow, may, on the contrary, apply to study at an earlier period of life, for in him this exercise is necessary for the proper development of the mental faculties.'

Doctor Spurzheim, whose inquiries upon this subject have been very extensive, and who has for many years devoted himself to the task of ascertaining the influ-

ence of the organization upon the mental and moral faculties, thus remarks, in his *Essay upon the Elementary Principles of Education:* 'Many parents anxiously strive to cultivate the intellect of their children, and neglect to fortify their constitution. They believe that children cannot too soon learn to read and write. Their children, therefore, are obliged to remain many hours in school, breathing an impure air, while they ought to be developing the organs of the body by exercise. The more delicate the children are, and the more their affections and minds are precocious, the more important it is that the above error should be avoided; if it is not, premature death is often the consequence of this infraction of the laws of nature. We often see, also, that those much admired in infancy for their genius, waste all their energies in youth, and at a mature age, possess but ordinary minds. Experience demonstrates, that of any number of children, of equal intellectual powers, those that receive no particular care in infancy, and who do not learn to read and write until the constitution begins to be consolidated, but who enjoy the benefit of a good physical education, very soon surpass in their studies those who commence study earlier and read numerous books, when very young. The mind ought never to be cultivated at the expence of the body; and physical education ought to precede that of the intellect; and then proceed simultaneously with it, without cultivating one faculty to the neglect of others; for health is the base and instruction the ornament of education.'*

* The above is taken from the French edition of this valuable work. A later edition in English, with additions, has been published, which I have not seen. The learned and estimable author

That these views respecting early education, have had, and continue to have a practical influence in Germany, I have been assured by those long resident in that country, and by Germans who have been educated there. By a learned and accomplished German lady, now resident in this country, and who in her own, enjoyed the best opportunities for knowing the views of the most intelligent class, I was assured, 'There is but one voice in Germany, upon this subject, and that is, — very early learning affords no advantage to the mind, and does essential injury to the body.'

Italy has produced many great and distinguished scholars; and the same instructions upon early education have been given by some of her most learned men. Sinabaldi, in his great work on the *Science of Man*, or *Anthropologie*, thus speaks of education in early life: — 'We ought not to fatigue the memory of

of the above, is now in this country, and proposes to lecture upon the interesting science of Phrenology; a science to which he has given a philosophical character, and which, by his labors, he has advanced to its present high standing. I cannot but believe that his visit to this country will be productive of great good, by directing the attention of the public to the immense importance of physical education; a branch of education the almost entire neglect of which, in this country, threatens dangerous and lasting consequences. As to the correctness of the Phrenological system, I am not qualified to determine; but so far as I have had an opportunity of observing, I think it explains the phenomena of the morbid action of the brain far better than any other.

I leave this note as it was in the first edition, though the work referred to has been reprinted in this country. I still hope, that although its illustrious author lived but a few months after his arrival in this country, that his visit will be of great service to it, and that he will ere long be accounted a great benefactor.

In a letter which I received from him but a few days before the illness which terminated his life, he remarks upon the uncommon mental activity of the people of this country, and expresses his belief that the science which he taught would do great good here, and would 'contribute to a reform in education.' I trust that he has awakened a spirit of inquiry on this subject, that will not subside until the benefits he predicted are realized.

children by precepts, fables and histories, of which they are not in a state to comprehend either the signification or morality. To force the memory, before that mysterious organ the brain is developed, is the same thing as to fatigue the muscles while imperfect, by long-continued walking or by hard labor, which will produce a general languor, and arrest forever the complete development of the organs of the body. Children at this age ought to be guided wholly by example. In one word, this first epoch of life, from birth to the age of seven, ought to be entirely consecrated to the perfect development of the organization of children, and, by the agency of physical education, to render them as healthy, robust and strong as the nature of man will permit.'

In France, the education of youth has engaged the attention of many learned and distinguished men. Numerous treatises upon the subject have been published, urging the importance of physical education. M. Friedlander, in a late work dedicated to M. Guizot, thus speaks of early instruction: — 'From the highest antiquity we have this rule, that mental instruction ought not to commence before the seventh year.' M. Friedlander thinks this rule is correct, and says that our climate, which necessarily confines children much of the time within doors, has led to the idea of teaching them early, and thus making them prodigies. He gives the following table for the hours of rest and labor, which he says is adopted by many instructers.

Age.	Hours of sleep.	Hours of exercise.	Hours of occupation.	Hours of repose.
7	9 to 10	10	1	4
8	9	9	2	4
9	9	8	3	4
10	8 to 9	8	4	4
11	8	7	5	4
12	8	6	6	4
13	8	5	7	4
14	7	5	8	4
15	7	4	9	4

M. Ratier, in an essay on the Physical Education of Children, which was crowned by the Royal Society of Bordeaux in 1821, thus speaks of early mental instruction: — 'The labor of the mind, to which some parents subject their children not only too soon, but in a wrong direction, is often the cause of their bad health, and causes nearly all those who are distinguished by precocity of the intellectual faculties, to perish prematurely; so that we seldom see a *perfect man*; that is, one who exhibits an equilibrium of the Physical, Mental and Moral faculties.' M. Julien, late editor of the Revué Encyclopedique, in his large and valuable work on *Physical, Moral* and *Intellectual Education*, remarks, — 'All the pages of this work repel the double reproach, of wishing to hasten the progress of the intellect, and obtain premature success, or retard the physical development of children, by neglecting the means necessary to preserve their health. We have constantly followed the principle of Tissot, who wished that infancy might be consecrated to those exercises which fortify the body, rather than to mental applica-

tion which enfeebles and destroys it.' Again he observes, 'The course to be adopted with children for the first ten years of life, is neither to press or torment them; but by plays, exercise of the body, entire liberty wisely regulated, and good nourishment, to effect the salutary and progressive development of the Physical, Moral and Intellectual faculties, and by continual amusement and freedom from chagrin, (which injures the temper of children) they will arrive at the tenth year without suspecting that they have been made to learn anything: they have not distinguished between study and recreation; all they know they have learned freely, voluntarily, and always in play. The advantages obtained by this course, are good health, grace, agility, gaiety, and happiness; a character frank and generous, a memory properly exercised; a sound judgment, and a cultivated mind.'

In a late work which holds a deservedly high rank in France, entitled Medical Gymnastics, by Charles Londe, similar views are inculcated, and the true Physiological reasons assigned; — that the moral and intellectual man depends upon the physical; that the mental faculties depend upon certain organs, and the exercise of these organs, developes them in accordance to a general law, — that 'the more an organ is exercised, the more it is developed, and is able to execute its functions with more facility. Thus habit, education, and other like causes, do not change the moral and intellectual character, without acting on the physical man, or changing the action of organs; repressing some, and increasing others.'

Professor Broussais, a man of great learning and genius, and one of the most distinguished physicians of

the present age, thus alludes to this subject. 'Intellectual labors give rise, in early life, to effects corresponding with the actual state of the individual constitution. Thus the brain, the growth of which is not complete, acquires, by the exercise of thought, an extraordinary energy and volume; the moral faculties become truty prodigious: but this advantage is sadly counterbalanced by cerebral inflammations, which give rise to hydrocephalus, and by a languor in the rest of the body, the development of which remains imperfect.

'It is easy to conceive what a number of evils must result from a kind of life so little in harmony with the wants of youth; hence we rarely see all those prodigies of premature intellectual education prospering. If encephalitis does not carry them off, they infallibly perish with gastritis or scrofula; most generally, all these evils oppress them at once; and if they do not sink under them in infancy, they carry along with them in mature age, an irritability which does not allow of their resisting the morbific influences, in the midst of which man is necessarily forced to live. They are seen to decay and die, in the prime of life, if they are not destroyed, in spite of all the efforts of the art, by the first violent inflammation that attacks them.' *

Similar opinions have been inculcated in England, by some of the most distinguished medical men of that country; and particularly by the celebrated Dr. James Johnson, in several of his valuable and interesting works. I ought, however, to remark, that the Treatise of Locke on Education has had, in England, great influence;

* Treatise on Physiology applied to Pathology.

and undoubtedly has done much injury, by teaching the importance of 'reasoning with children at a very early age.' The practice has no doubt been carried much beyond what he intended; and its injurious effects are of late often alluded to. Writers on Mental Alienation, state, that early and frequent attempts to *reason* with children, increases, if it does not create a predisposition to insanity; * and its inutility has been satisfactorily and abundantly shown by several writers, and particularly by Rosseau in his Emile, or Treatise on Education; a work exceedingly defective and absurd in some respects, but abounding with many important and practical truths upon education. The work has had a great and beneficial influence in Europe, but appears to be but little known in this country.

The evil effects of the course recommended by Locke, have been noticed, as I have said, by the medical men in England. A late writer on Dropsy of the head, observes, 'the present plan of education, in which the intellectual powers are prematurely exercised, may be considered as one of the causes of the more frequent occurrence of this disease.' †

Another writer, in a recent and valuable work, has also alluded to this subject, and in a manner that ought to awaken the attention of parents and teachers. He says, 'It is undoubtedly too much the custom of the modern system of education to stimulate the infant intellect to premature, and therefore prejudicial exertion. The recommendations enforced by Struve, should never be forgotten; and if they are forgotten by pa-

* Voison, on the Moral and Physical causes of Mental Maladies.
† Medico-Chirurgical Review, 1826.

rents, it is the imperative duty of the medical practitioner to point out the necessity of complying with them. We should operate upon the tender intellect of a child, by the gentlest progression. It must surely be more judicious to complete the instrument previous to its use, than to employ it in an imperfect state. It is the same with children as adults. In the cultivation of the mental powers, we are always to bear in mind the capability of the individual to answer the demands which are made upon him for exertion. It is not only irrational, but it is frequently destructive, to impose either upon the mind or body, but particularly upon the former, a load which it is incapable of supporting. It may be a source of consolation to those parents who are too apt to lament any apparent loss of time in the very early periods of life, that early acquirements are not to be gained without destruction of health, and that the future progress and mental powers of the individual depend upon the foundation which is laid in infancy, by judiciously adapting the studies of the child to its age and constitution. By premature efforts to improve the powers of the intellect, the organ in which they reside is exhausted. The practitioner, then, cannot too forcibly reprobate the pernicious enforcement of precocious studies. The injurious effects arising from the folly and false vanity of parents, who are ambitious of holding forth their children as specimens of extraordinary talent, are constantly presenting themselves to our view, in a train of nervous symptoms, and of susceptibility to ordinary impressions, which frequently pave the way to decided paroxysms of convulsions.' *

* Practical Observations on the Convulsions of Infants. By John North.

The same dangerous consequences, resulting from the premature development of the intellect, have often been noticed by medical men in the United States, and one of the most distinguished has thus happily referred to them, in a recent and able work.

'In an early age, before the organism has acquired its proper development, the brain its perfect consolidation, or the organs are confirmed in the order of their existence, premature exercises of the intellectual faculties are the source of many disorders. By the undue excitement of the brain, its organic functions are augmented unnaturally, the organic actions of the organs of nutrition, secretion, &c. are enfeebled; the muscular system is stunted and debilitated; the nervous system becomes morbidly irritable; and the brain subject to a variety of affections. Those highly gifted with precocious intellects possess miserable health, and are generally short-lived; they are cut off by chronic inflammations and disorganization of their viscera, or by acute inflammation of the brain.' *

* Principles of Medicine, founded on the structure and functions of the animal Organism. By Samuel Jackson, M. D.

Note. — The inutility of early cultivating the mind, and its evil results, have been noticed by observing men, not belonging to the medical profession. Cobbett, in his *Advice to Young Men*, a work abounding with most excellent remarks upon the *rearing* and education of children, observes, 'The mind, as well as the body, requires time to come to its strength; and the way to have it possess, at last, its natural strength, is not to attempt to load it too soon; and to favor it in its progress, by giving to the body good and plentiful food, sweet air, and abundant exercise, accompanied with as little discontent or uneasiness as possible. It is the first duty of a parent to secure to his children, if possible, sound and strong bodies.'

A distinguished and popular American author has advanced, in a late work of fiction, the following just opinion upon this subject. 'Knowledge should only keep pace with the natural growth of the human faculties. When I see a little urchin, who ought to

be enjoying nature's holiday, and strengthening his constitution by wholesome exercise to bear the vicissitudes of the world in after times, kidnapped and sent to school, to sit on a bench for four or five hours together, employed in learning by rote what he is unable to comprehend, I cannot help contemplating him as the slave and the victim of the vanity of the parent, and the folly of the teacher. Such a system is only calculated to lay a foundation for disease and decrepitude, to stint the physical and intellectual growth, and to produce a premature old age of body and mind.'—*Paulding. Dutchman's Fire-side, Vol. I.*

SECTION V.

INFLUENCE OF MENTAL CULTIVATION AND MENTAL EXCITEMENT, IN PRODUCING INSANITY, NERVOUS AFFECTIONS, AND DISEASES OF THE HEART.

Intellectual cultivation, and powerful mental excitement, have a very important bearing upon one of the most appalling and deplorable diseases which afflicts humanity; a disease which now prevails to a great extent in this country, and is, I apprehend, increasing with fearful rapidity. The disease I allude to is *insanity*, or disorder of the organ of the mind, which produces a derangement in the manifestation of the mental faculties.

We have no means of determining, correctly, the number of insane persons in the United States; but if there are as many in the other states of the Union as in Connecticut, the whole number cannot be less than *fifty thousand*, or *one in every two hundred and sixty-two* of the population, as is evident from the following facts. In the year 1812, a committee was appointed to ascertain the number of insane persons in the state of Connecticut. This committee addressed letters to physicians, and other persons in every town in the state, requesting correct information upon this subject. They received answers from *seventy towns*, and, after much deliberation and inquiry, reported, they were 'satisfied

there were *one thousand* individuals within the bounds of the state, mentally deranged, and that the condition of many of them was truly deplorable.' On mentioning this statement, recently, to the distinguished physician of the *Retreat for the Insane*, at Hartford, and my surprise at the great number reported by the Committee, he assured me, it was less than he believed the actual number of insane persons in Connecticut. But if we admit there were 1000 individuals mentally deranged in 1812, or 1 in every 262 of the inhabitants, then there were more than twice as many in this deplorable condition as in any country in Europe, in proportion to the population. The number of the insane in England has increased within the last twenty years; still there are but about 14,000 in that country, one half of whom are idiots.

In Scotland, the proportion of insane to the population, is 1 to 574; and in the Agricultural districts of England, 1 to 820.* There is, however, more insanity in England than in any other country of Europe.

An inquiry, therefore, into the *causes* of so much insanity in this country becomes very important; and these causes must be sought among the agents that act upon the brain. I have already shown that insanity is a disease of the brain, and that whatever powerfully excites this organ, may so derange its action as to produce derangement of the mind. Sometimes it is occasioned by a *blow* or *fall* upon the head, at other times by inflammation or fever, which produces an unusual determination of blood to the brain. But far oftener this disease is occasioned by *moral causes*, by too

* Holiday.

violent excitement of the mind, producing morbid action in some parts of the brain.

Thus we find that insanity prevails most in those countries where people enjoy civil and religious freedom, where every person has liberty to engage in the strife for the highest honors and stations in society, and where the road to wealth and distinction of every kind is equally open to all. There is but little insanity in those countries where the government is despotic. The inhabitants of such countries possess but little mental activity compared with those who live in a republic, or under a representative government. There is but little insanity in China, and travellers state that there is but little in Turkey. The disease is uncommon in Spain and also in Russia, out of the large cities. In France there is much less in the country than in the cities.* Humboldt states that he saw very few cases of mental derangement among the American Savages. In such countries the spirit of inquiry and improvement is seldom awakened, or is soon stifled when it is; and the inhabitants exhibit but little more mental excitement than the brute creation.

In all countries, the disease prevails most among those whose minds are most excited. Aristotle noticed, in his day, the great prevalence of insanity among statesmen and politicians. It is said, the disease prevails most among those whose minds are excited by hazardous speculations, and by works of imagination and taste; and but little among those whose minds are exercised only by calm inquiry. The registers of the Bicetre, in France, show, that the insane of the educated classes consist chiefly of priests, painters, sculp-

* Esquirol. Art. Folie. Vol. 16. Dictionaire des Sciences Medicales.

tors, poets, and musicians; while no instance of the disease in naturalists, physicians, geometricians or chymists has occurred.*

In all ages and countries, insanity has prevailed most in times of great moral and mental com motion. The crusades, and the spirit of chivalry that followed them, the reformation of Luther, the civil and religious discords of Europe, the French Revolution, the American Revolution, greatly multiplied cases of insanity.† So true is it, that moral and mental causes excite this disease, that Esquirol says, he 'could give the history of the Revolution, from the taking of the Bastile until the last appearance of Bonaparte, by that of some Lunatics, whose insanity relates to the events which have distinguished this long period.'

Not only do the commotions which powerfully affect the minds of people occasion immediate insanity in adults, but they *predispose the next generation to this terrible disease;* and this is a fact that deserves great consideration. Esquirol says that many women, strongly affected by the events of the Revolution, bore children, whom the *slightest cause rendered insane.* He is supported by others in this opinion, *that strong mental emotion of the mother predisposes the offspring to insanity.*

Children do not, indeed, often become insane, though they do occasionally, from strong mental excitement, and injudicious development of the moral faculties. Esquirol has seen children rendered insane by jealousy, by fear, and the severity of their parents; and Pinel has made the same observation. The former relates the case of a child, 'endowed with pre-

* Conolly. † Esquirol, Rush, Voison.

cocious intelligence, with a head uncommonly large,' and who became mentally deranged at the age of eleven. He states, also, that he has known many students, animated by a desire to surpass their comrades, to become insane after pursuing severe studies. M. Foville says, he has seen a child of ten years of age, whom the assiduous reading of romances rendered insane. This child at last believed himself one of the heroes of the works he had read, and passed most of his time in striking the walls, trees, &c., which he took to be his enemies.*

But though mental excitement may not often produce insanity during childhood, it may predispose a person to this disease; and I believe it does, by giving an early predominance to the nervous system. The following facts support this opinion. Van Swieten says, that nearly all insane persons have had convulsions when young; and I have seen repeated instances in which premature exercise of the mental faculties appeared to be the predisposing cause of convulsions. I now know several boys, with large heads, and who are remarkable for the maturi y of their understandings, and the great proficiency they have already made in their studies, whom slight exciting causes throw into convulsions.

In view of these few brief facts respecting *Insanity*, we are forced to believe, that among the causes of the great prevalence of this disease in this country, are the following:—

First, Too constant and too powerful excitement of the mind, which the strife for wealth, office, political

* Dictionaire de Medicine et de Chirurgie Pratiques, Vol. 1.

distinction, and party success produces in this free country.

Second, The predominance given to the nervous system, by too early cultivating the mind and exciting the feelings of children.

Third, Neglect of Physical education, or the equal and proper development of all the organs of the body.

Fourth, The general and powerful excitement of the female mind. Little attention is given in the education of females, to the physiological differences of the sexes. Teachers seldom reflect, that in them the nervous system naturally predominates; that they are endowed with quicker sensibility, and far more active imagination, than men; that their emotions are more intense, and their senses alive to more delicate impressions; and they therefore require great attention, lest this exquisite sensibility, which, when properly and naturally developed, constitutes the greatest excellence of women, should either become *excessive* by too strong excitement, or suppressed by misdirected education. If here was the proper place, it would be easy to show that efforts to make females excel in certain qualities of mind which in men are considered most desirable, — to make them as capable as men, of long-continued attention to abstract truths, would be to act contrary to the dictates of nature, as manifested in their organization, and would tend to suppress all those finer sensibilities, which render them, in everything that relates to sentiment and affection, far superior to men.

But in general the mental peculiarities of the female mind are not regarded in education. Their intellectual powers are developed to the greatest degree, and

thus their natural sensibility is changed or rendered excessive. This excessive sensibility is not always counteracted by bodily labor and exercise; or there is probably no country where women belonging to the wealthy class, exercise so little, especially in the open air, as in this. But they here participate more, perhaps, than in any other country, in the excitement of parties and sects, which, in beings whose nervous system is easily excited, is very likely to produce strong emotions; and, as I have shown, such emotions may have deplorable effects upon their offspring.

It is fearful to contemplate the excited state of mind which everywhere prevails throughout this republic, and the vast amount of *machinery*, if I may so say, which is in operation, to increase and perpetuate such excitement; and the little attention that has hitherto been given to the dangers it may produce. The following facts in reference to the city of Hartford, are probably applicable to many, if not most of the towns of the same size in the United States. This city contains about 7000 inhabitants. Nearly all, if not all, the children of the city, commence attending school as early as the age of three or four, and attend six hours each day, for several years. Nearly all attend school on the Sabbath, also.* Most families have a library,

* About 1200 children, between the ages of four and sixteen, belonging to the city of Hartford, attend school on the Sabbath, both in the forenoon and afternoon. Most of these chi dren attend at church also. Thus they are kept at school and at church at least six hours every Sunday. I regard this confinement of the body and the application of the mind, as too great for young children any day of the week, and when we call to mind the fact, that most of them, especially the younger portion, attend school the other six days of the week, it appears to me, that every candid and reflecting person must perceive that it is a practice that ought in a great degree to be abandoned.

and books for children, besides newspapers and other periodicals. There are nine large churches in the city, belonging to six different denominations, exclusive of one for colored people. These are all well filled twice, and frequently three times, every Sunday. Besides, there are religious meetings on other days, amounting, in the various churches, to twenty or thirty during the week. There are two lyceums, or literary associations, both of which meet once a week, and are open to all, without expense. At one, are weekly debates, usually on some political or historical subject; and at the other is a lecture every week, on such subject as the lecturer pleases. Both of these are well attended. Every week, *seven* large political newspapers, advocating the interests of three different parties, are published in Hartford; and also *five* large religious newspapers; no two of which belong to the same sect. Several other periodicals are published here, but not weekly. In addition to the papers published in this town, men

I know, from my own observation and inquiry in Manchester, and other large towns in England, that Sunday Schools *there*, are among the best institutions ever devised. And I have no doubt they are of great service in many towns and sections of this country. I hope, in such places, Sunday Schools will be continued; and that wherever children cannot attend school on other days in the week, that increased efforts will be made to have them instructed on Sunday. But I cannot believe that those children who attend school during the week, and at the church on Sunday, should also *attend school on that day*. I know not of any good reason for it, nor of any evidence that such a course has been serviceable to children.

Much has of late been said, and very justly, I think, of the necessity of resting from accustomed labor one day in seven, in order to preserve health. Why is not such rest necessary for children also? But if Sunday Schools are to be continued, for those children who attend school every other day of the week, I hope that the afternoon session will be discontinued; an alteration which has very wisely and very recently been made by the directors of the Sunday School attached to the largest religious society in the city of Hartford.

of business take one or more of those published in the larger cities, and most of the Reviews and Magazines of this country, and of England, are received here and read.*

The papers published in Hartford are not circulated at a great distance, but are intended for the population of the town and vicinity; as the large villages in every section have papers published in their own town. From this statement, it is evident that the inhabitants of Hartford are supplied with more mental excitement from periodical literature, than many of the largest towns in Europe; yes, even far more than is afforded to the inhabitants of Naples, Madrid, and Moscow.

If, therefore, constant mental excitement is ever or in any country dangerous, it is so now in this country, and cannot fail ultimately to have most disastrous consequences, demanding the attention of the patriot and the philanthropist.

It is a common and just observation, that the permanency of our republican institutions depends upon the intelligence and the virtue of the people; but there may be other causes besides ignorance and vice, slowly and silently operating upon the physical man, which will *as certainly lead to the ruin of the country.* The decline of the Roman empire was marked by the general predominance of a nervous temperament, especially among the Roman ladies.

Cobbett attributes our superiority to the British, in the late war, to the greater strength of our soldiers. This

* On inquiry at the post-office, I learn that 80 daily, 110 semi-weekly, and 432 weekly newspapers, published in other places, are taken by the inhabitants of Hartford. Besides, more than $300 are annually received at the same office for postage on papers and pamphlets that are received irregularly.

superiority we should be careful to preserve, by the proper physical education of both sexes, when young; and by cultivating every part of man's nature, and not the mind exclusively.

There is another, and I fear a more frequent and fatal disease than that of insanity, caused by mental excitement; and which, judging from my own observation, and the records of cases in modern medical journals, appears to be increasing with frightful rapidity. I allude to organic diseases of the heart. The heart is a vital organ, and its sound state is essential to the possession of good health. When we reflect, therefore, upon the powerful influence which the feelings have upon this organ, the change from its natural action, caused by anger, fear, love, joy, avarice, ambition, envy, revenge, and all those passions and feelings that agitate civilized society, we shall not wonder that the diseases of the heart have increased in modern times. This disease has also increased in all countries during times of great political and moral commotion. Corvisart says, 'it was more frequent in the horrible times of the French Revolution than in the usual calm of social life.'

Testa, in a late work on diseases of the heart, states the same fact as regards agitated Italy. This author considers the powerful and irregular operation of the passions, as the most frequent cause of organic disease of the heart. Whoever reflects upon these facts, must feel the importance of cultivating a quiet state of mind in order to preserve good health. This is important at all times of life, but particularly so during childhood. It should be recollected that the early development of the mental powers of children awakens the passions

and appetites earlier than they would be, but for this premature mental cultivation, and therefore excites the heart while it is in a tender and delicate state. 'At Hofwyl more than one instance has occurred, in which it was necessary to diminish the amount of a pupil's intellectual efforts, in consequence of the alarming tendency to sensuality which it produced.' * But not only does strong mental emotion greatly endanger children, but it is to be feared that the emotions of the mother may predispose her offspring to disease. This is the opininion of Corvisart, Esquirol, and many other very accurate observers. I must therefore repeat what I have elsewhere said, that the powerful and constant excitement of the minds of the females of this country, together with their neglect of proper physical education, threatens dangerous consequences. Whoever notices their general attendance at meetings where strong feelings are awakened, and perpetuated for weeks and months, by very frequent meetings, especially in the night; and witnesses their violent emotions, and knows anything of the effect of excited mind and agitated feelings upon a delicate bodily organization, must, on reflection, fear, not only for the injury which such procedure must inflict upon the females themselves, but for that which may be entailed upon the generation to come. I believe these few hints are, at the present time, deserving the serious consideration of all who have influence to perpetuate or allay the excitement alluded to.

* Annals of Education, 1833.

SECTION VI.

REMARKS UPON MORAL EDUCATION — INFLUENCE OF EXAMPLE.

The remarks which I have made respecting the danger of too early cultivating the intellectual faculties, do not fully apply to the development of the moral qualities; though in regard to them some caution is necessary; for danger is to be apprehended from strongly exciting the feelings of children and awakening their passions. In endeavoring to call forth and cultivate those moral qualities which are good, and to suppress the bad, we should constantly keep in mind, that the brain is not only the seat of the intellectual faculties, but is also the agent by which the passions, the affections, and all the moral qualities, are manifested. That this is true, is shown in the same way as I have proved that the brain is the material organ of the mind. Insanity alone furnishes abundant proof. This disease of the brain as often deranges the moral as the intellectual faculties. Some insane persons are remarkable for great irascibility, others for pride, courage, hatred &c., while others are affectionate, timid irresolute, and melancholy. Dr. Rush mentions the case of a young lady who was insane for a considerable time, during which she hated her father: after some time she recovered a sound mind in every other respect but this; and at last her complete recovery was marked by a return of her filial attachment. This state of mind undoubtedly arose from deranged action of some

portion of the brain, produced, perhaps, by neglecting to develope every part of the brain in a proper manner, or from inattention to the premonitory symptoms of this disease; for insanity is usually preceded by some slight irregularity in the intellectual or moral faculties. 'Some of the insane,' says Esquirol, 'are distinguished from infancy, for excessive pride, anger, melancholy,' &c. These tendencies not having been arrested or counteracted by the judicious development of opposite qualities, the action of the brain finally became more irregular, and then what is called insanity was produced. But to the accurate observer, partial insanity existed long before this, though the conduct it occasioned was considered merely singularity, eccentricity, &c. But this singularity, or, as some call it, perversity of disposition, arises from the predominance of the action of some organ of the brain, and may often be corrected by care and attention.

The great object, therefore, in moral education should be, to call into repeated action those organs that manifest the good qualities, and increase their activity and power. For this purpose, it is necessary to study the characters of children when quite young; and when certain moral qualities appear to predominate, that are likely to produce bad traits of character, great efforts should be made to develope and call into activity opposite qualities: when a child appears exceedingly selfish, he should be taught and accustomed to practise benevolence. In this manner, it is as certain that the moral qualities which are most desirable may be cultivated and made predominant, as that the memory may be increased by exercise.*

* Voison.

Such effects cannot, however, be produced by *precepts* alone. Children should be induced to *practise* the virtues which it is intended they shall possess, and by *practice* they should be endowed with good propensities and good habits. If parents would but feel that it is as essential to teach a child to practise the virtues that are desirable, as it is to cultivate the mind, and would give as much attention to the early development and proper exercise of the affections and passions, and take that pains to develope all the natural excellencies of his character they do to accelerate his progress in knowledge, we should soon see a great and pleasing change in the dispositions and conduct of men. But now, in very many families, the greatest praise is not bestowed upon those children that are merely *good*, but upon those whose minds are most active and premature.* In schools, much of the

* 'How many parents do we see, who, after teaching their sons, by example, everything which is licentious in manners, and lavishing on them the means of similar licentiousness, are rigid only in one point — in the strictness of that intellectual discipline, which may prepare them for the worldly stations to which the parental ambition has been unceasingly looking for them, before the filial ambition was rendered sufficiently intent of itself! To such persons, the mind of the little creature whom they are training to worldly stations for worldly purposes, is an object of interest only as that without which it would be impossible to arrive at the dignities expected. It is a necessary instrument for becoming rich and powerful; and, if he could become powerful, and rich, and envied, without a soul, they would scarcely feel that he was a being less noble than now. In what they term education, they have never once thought, that the *virtues* were to be included as objects; and they would truly feel something very like astonishment, if they were told that the first and most essential part of the process of educating the moral being, whom Heaven had consigned to their charge, was yet to be begun — in the abandonment of their own vices, and the purification of their own heart, by better feelings than those which had corrupted it, — without which primary self-amendment, the very authority which is implied in the noble office which they were to exercise, might be a source, not of good, but of evil, to him who was *unfortunately* born to be its subject.' — *Brown's Philosophy Vol. 2.*

praise and censure, reward and punishment, connected with early mental culture is calculated to awaken rivalry, envy and hatred. Moral culture is sacrificed, in early life, to intellectual, and the bad passions are called forth to aid the mind's improvement; and then what originates from a faulty or neglected moral education is considered the fault of nature itself. But nature has not had fair play.

Example is also of great importance in the education of children, in consequence of their natural propensity to imitation. The influence of this strong propensity is not sufficiently attended to by parents and teachers. Dugald Stewart has very ably treated this subject, and shown its great importance in education.* Not only should the propensity of the youth to imitation be regarded in teaching 'accomplishments, and everything connected with grace,' but in forming the moral character also. Every person knows that 'the imitation of any *expression* strongly marked by the countenance and gestures of another person, has a tendency to excite, in some degree, the corresponding

* See his Elements of the Philosophy of the Human Mind, Vol. 3. Chapter on the Principle of Law of Sympathetic Imitation. The whole chapter is very deserving of attention. After remarking that this principle has important effects in relation to our moral constitution, he adds, 'The reflection which Shakspeare puts into the mouth of Falstaff, with respect to the manners of Justice Shallow and his attendants, and which Sir John expresses with all the precision of a philosophical *observer*, and all the dignity of a moralist, may be extended to the most serious concerns of life. 'It is a wonderful thing to see the semblable coherence of his men's spirits and his; they, by observing of him, do bear themselves like foolish Justices; he, by conversing with them, is turned into a justice-like serving-man. Their spirits are so married in conjunction, with the participation of society, that they flock together in concert, like wild geese. It is certain that *either wise bearing or ignorant carriage is caught, as men take disease;* therefore, let men take heed of their company.'

passion in our own minds;'* and when it is considered how prone children are to imitation, we shall feel the importance of habitually exhibiting, both in looks and actions, only such feelings as we wish them to possess. Parents who are constantly manifesting fretful and unhappy dispositions, will do much towards producing like dispositions in their children. From these observations, those who have the care of educating children, cannot fail to see the importance of the examples they set them; they will also reflect that whatever is inculcated upon children by precept is of trifling consequence, compared with that which they learn by example; and if they wish to have their children possess a spirit of benevolence, kindness or humility, they must cherish an dcultivate these virtues in themselves, and be particularly careful not to let any contradiction exist between their expressed opinions of the value of these dispositions and their own habitual conduct.

* Stewart.

SECTION VII.

THE CULTIVATION OF THE MIND AT A PROPER TIME OF LIFE, NOT INJURIOUS BUT BENEFICIAL TO HEALTH.

This is evident, first from theory. In order to have good health, it is necessary that every organ of the body should not only be well developed, but should also be exercised. We know that if the muscles of the body are not exercised, they not only cease to grow, but that they shrink, and their power, energy, and activity are diminished. This is also the case with the brain, and every other organ of the body. If the functions of the brain are not exercised, the brain diminishes in size. Hence idiots usually have a diminished, *atrophied* brain.* When any organ diminishes for want of proper exercise, the whole system sympathizes, and thus the health becomes impaired. From this view of the subject I cannot doubt but that the exercise of the intellect tends to procure and perpetuate sound health.

But this is also proved by facts. Literary men, says M. Brunaud in his *Hygiene des gens des lettres*, have in all countries usually been long-lived. The class of learned men who have lived more than *seventy years*, includes the most distinguished that have ever existed.†

* Andral's Pathological Anatomy.

† See Table at the end of the volume.

Of one hundred and fifty-two *savans*, taken at hazard, one half from the Academy of Belles Lettres, the other from that of Sciences of Paris, it was found that the sum of years lived among them was 10,511, or above *sixty-nine* years to each man. Many of the most learned men now living, are very aged.*

The general increase of knowledge and civilization, has greatly increased good health, and prolonged human life. The discovery of the *kine pock*, by Jenner, the invention of the *safety lamp*, by Sir H. Davy, and other scientific discoveries, undoubtedly save tens of thousands of human lives yearly. The increase of knowledge has also led men, in modern times, to build hospitals and charitable institutions for the sick, the young, and the aged; and thus life has been preserved and prolonged. The march of mind has also dispelled numerous superstitions, which formerly destroyed, in one way and another, an immense number of human beings.†

Intellectual cultivation has contributed to the preservation of the lives of men, by giving a predominance to the reasoning powers over the sensual. Thus we find that the inhabitants of the most civilized countries live the longest. Savages are usually more feeble than

* The declaration of American Independence was signed by 56 delegates — 35 from the Northern, and 21 from the Southern States. But *one* survives, and only *two* have died from accident. The whole number of years lived by these delegates, not including the two mentioned, is 3,609; or 66 years and 9 months each. Those from the northern states average 70 years and a half, and those from the states at the south, a little less than 60.

† It has been computed, that, in the course of *one century*, 100,000 human beings were put to death for witchcraft in Germany, 30,000 in England, and more in Scotland. This delusion respecting witches, was chiefly dispelled by the increase of science. — *See Scott, and others, on Witchcraft.*

civilized nations. 'Le Pere Fauque, who lived much among them, says he scarcely saw an old man; Raynal asserts the same of the savages of Canada; Cooke and La Perouse of those of the north-west coast of America; Mungo Park of the Negroes; and Bruce of the Abyssynians.'*

In all countries, the mortality has lessened in proportion to the advance of civilization, and is now the greatest in those regions where the inhabitants approach the nearest to the barbarous state. 'At Geneva, good mortuary tables have been preserved since 1560. From these it appears, that, in the seventeenth century, the probability of life was about eleven and a half years; in the eighteenth century it increased to above twenty-seven years. In the space of about three hundred years, the probability of life to a citizen of Geneva, at his birth, has become five times greater. The *mean life*, in one century, was eighteen years; in the next it grew to twenty-three; and finally, during the present century, from 1815 to 1826, it amounts to thirty-six years.'† The expectation, or mean term of life of a Roman citizen, from the time of Servius Tullius to Justinian, was *thirty years;* but, according to Mr. Finlayson, the expectation of life for the easy classes of England is 1 in 50, and for the whole mass of the population, 1 in 45.

England is superior in salubrity to any other country in Europe. The average mortality throughout the whole of England and Wales, has been, of late years, about 1 in 60; but in 1810 it was 1 in 50; in 1800

* Foreign Quarterly Review.

† Elements of Medical Statistics, by F. Bisset Hawkins, M. D. London, 1829.

it was 1 in 47; and in 1780 the ratio of death was 1 in 40.* In London, the annual mortality in the middle of the last century was 1 in 20; it is now 1 in 40. That of Glasgow is 1 in 44.† In the first half of the 18th century, the proportion of deaths to births, in London, was as 3 to 2; but since 1800, the number of deaths is less than that of births, as 12 to 15. Other countries and cities in Europe have likewise improved in the ratio of mortality. In *France*, in 1780, the deaths annually were 1 in 30; but, during the eight years previous to 1824, 1 in 40, or one fourth less. From the census of the population in 1817, it appears that the average annual difference between the deaths and the births for the eight following years, is nearly 200,000 in favor of the latter. ‡

Much of this decrease of mortality is no doubt owing to the increase of wealth, which has supplied all classes with the necessaries of life better than formerly; but as much, I apprehend, is owing to the increase of knowledge, and to the abandonment of vicious habits, — to the predominance which education has given to the rational over the sensual man.

* Pembrokeshire and Anglesey have one death yearly, in 83 individuals — the lowest rate of mortality that has been known in Europe. There is perhaps no section of the United States where the annual mortality is less than this. In several towns on Connecticut River, in the state of Massachusetts, the average annual mortality for the last fifteen years, is 1 in 81. Our large cities are not more healthy than many of the largest in England. The average number of deaths in Philadelphia for the last ten years, is 1 in 38.85, annually; but for the fourteen years previous, the mortality was as low as 1 in 47.86 of the population. — *See Emerson's Medical Statistics, American Journal of the Medical Sciences*, 1831.

† Hawkins.

‡ Discours sur les Ameliorations Progressives de la Sante Publique, par l'influence de la civilization. Par F. Berard.

Notwithstanding the still great prevalence of sensuality in civilized countries, history shows that formerly it was far greater, and more general, and has decreased as civilization has advanced. For proof of this, examine historically the prevalence of almost any sensual and vicious propensity, the indulgence of which tends to shorten life, and it will be found to have been formerly far greater than now. Take the vice of drunkenness, which, as every one knows, has destroyed innumerable human beings; and history will show, that in proportion as men and nations have become enlightened, they have regarded this vice as more odious. Savages are generally prone to intoxication. They regard drunkenness as bliss, and will part with anything they have for rum.

The ancient Greeks worshipped Bacchus, the god of wine; and in Silenus we see the image of drunkenness; and in many of their statues we observe representations of most beastly intoxication. So great, for a while, were the evils from intemperance, in Greece, that some rulers condemned to death those found intoxicated. Lycurgus destroyed all the vines of the country, and made slaves drunk, and exhibited them in this state, in order to deter youth from intemperance. The Romans had more than two hundred different kinds of intoxicating liquors, and drank them to excess. The ancient Germans, and the former inhabitants of all the northern countries were greatly addicted to drunkenness. For centuries, no one thought of the impropriety of drinking to excess: the only concern respecting intoxicating liquors, was how to procure them; and for this purpose they roamed about like the beasts of the forests, and even invaded Italy to procure them by force.

On the revival of literature, after the dark ages, intemperance in drinking was exceedingly prevalent; but, as men became more enlightened, they had recourse to measures calculated to prevent it. And it is a curious fact, that in the fifteenth and sixteenth centuries, *Temperance Societies* were formed by the most intelligent and influential men, for the purpose of stopping intemperance in drinking. One was called the Society of St. Christopher, others were called Temperance Societies, and the members of one took the appropriate name of the *Golden Band*. These societies were productive of great good; they augmented industry, and contributed to the improvement of manners, and the establishment of good order.

As respects intemperance in England, if we go back but one hundred years, we shall find it far more general than at present. One hundred years ago there was scarcely a store in London where intoxicating liquors were not kept for sale. The physicians of London at that time stated to Parliament, that the victims of intemperance were exceedingly numerous; and this caused the number of dram-shops to be limited by law. The French were once exceedingly addicted to intoxication: their rulers enacted many and severe laws to repress the habit; destroying all the vines of the country — imprisonment — whipping — cutting off the ears of those found intoxicated, were successively resorted to, but with little effect towards arresting the evil. The age of Louis XIV, by creating a taste for intellectual and refined pleasures, did more to arrest intemperance in France, than all the laws of former rulers.*

* For the evidence of the truth of these statements respecting the history of intemperance, the reader is referred to the accounts

It is to the influence which a taste for intellectual pursuits exerts, that we must look to effect and perpetuate a deliverance from sensuality. It was, in fact, increased intelligence and a growing love for intellectual enjoyment that enabled the people of this country to produce the reformation which they have produced, in the use of intoxicating drink. Temperance Societies, to be sure, did much good; but they were an *effect*, themselves, of the more general diffusion and love of knowledge, and could not have been sustained thirty years ago, nor by a people less intelligent.

The cultivation of a taste for intellectual amusements, is a matter of national importance, and deserves all encouragement. Madam De Stäel has said that when the amusements of a people become not only harmless but useful, they will be in the right way to attain all the perfection of which they are capable; and we know that on the kind of amusements which young people seek, often depends their future destiny in life. Let, therefore, great attention be given to render the amusements of youth such as will be conducive to mental improvement. They should be seduced, if I may so say, from the haunts of the sensual, by judicious books, pleasing and instructive conversation, well-regulated lyceums, and literary associations; and made to prefer the acquisition of knowledge to the gratification of their appetites. It is thus that I conceive the cultivation of the mind, at a proper time of life, contributes to produce good health, not only by duly

of travellers among the Indians, and in Liberia, Africa, &c. To ancient historians, as Diodorus, Cæsar, Tacitus, Pliny, Plutarch, and others. See also article *Ivrognerie*, Dictionaire Des Sciences Medicales, from which I have selected most of the foregoing facts.

exercising one of the most important organs of the body, but by placing reason and conscience on the throne. Hitherto the conduct of many people, in all countries, has been regulated more by their appetites and passions, than by their deliberate opinions of what was right; but the cultivation of the mind will give men more power to lessen the influence of their sensual propensities.

But to give this power to men, it is not necessary nor proper to commence with the infant, and task his feeble powers of mind and injure his physical development.

It is, in fact, lamentable to see the labor of a *steam engine*, as regards the improvement of the mind, put upon young and delicate children for a number of years; and when they become young men and women, but little or no attention given to their further improvement. It is not uncommon to see those whose early years were almost wholly devoted to study, pass weeks and months, in after life, without attempting to improve their minds by reading or study. They do not attempt *self-education;* that education which is the best of all, and the only education that is generally of much use, and which every person, by the aid of books, can now obtain. The school-master is abroad, and does much good, but our youth should not suppose that they can learn nothing without his aid. To greater effect, at the present time, is the book-publisher abroad, and tenders to all education, amusement, knowledge and power.

The history of the most distinguished men teaches us, that not to early school education, but to *self-education*, in after life, were they indebted for the development of their great powers. It is surprising, consid-

ering the number of such instances, that men have not attached more importance to the last, and less to the former than they have. A late writer,* of superior capacity, has thus alluded to this subject in her remarks on the *Genius of Walter Scott.*

In speaking of his early education, she says, 'Here is a boy lying about in the fields, when he should have been at his Latin grammar; reading novels when he should have been entering college; spearing salmon instead of embellishing a peroration. Yet this personage came out of this wild kind of discipline, graced with the rarest combination of qualifications for enjoying existence, achieving fame, and blessing society. Deeply learned, though neither the languages, nor the philosophy of the schools, made part of his acquisition; *robust* as a ploughman; able to walk like a pedlar; industrious as a handicraftsman; intrepid as the bravest hero of his own immortal works. Here is enough to put us on inquiring, not whether learning, and even school discipline, be good things; but whether the knowledge usually thought most essential, the school discipline which is commonly esteemed indispensable, be in fact either the one or the other.'

I hope that the view I have taken of mental cultivation, while it may tend to suppress an inordinate desire for acquiring knowledge from books and schools, during infancy and childhood, may serve to stimulate all those who have passed their youth, and possess good health, to apply themselves with great vigor to mental labor and improvement. Although they may have had but little early education, yet they should be encouraged to persevere in the acquisition of knowledge,

* Harriet Martineau.

by the reflection, that the men most celebrated in all departments of learning, had but little education in early life. This is strikingly true of the great and useful men of this country, both of the past and present time.

A taste for reading is one of the most desirable that we ever form, and could we believe, with Montesquieu, that 'reading is a never-failing remedy for all the ills of life,' or with our illustrious Jefferson, that 'but for books, life would scarcely be worth having,' we should none of us neglect cultivating this taste and urging others to do likewise.*

* Since writing the foregoing, I have read the following remarks upon the same subject, in a sermon by the Rev. Robert Hall, ON THE ADVANTAGES OF KNOWLEDGE TO THE LOWER CLASSES.

'The acquisition of knowledge, by multiplying the mental resources, has a tendency to exalt the character, and in some measure to correct and subdue the taste for gross sensuality. The poor man who can read, and who possesses a taste for reading, can find entertainment at home without being tempted to repair to the public house for that purpose. He does not lie prostrate and afloat on the current of incidents, liable to be carried whithersoever the impulse of appetite may direct. The man who has gained a taste for books, will, in all likelihood, become thoughtful; and when you have given the poor the habit of thinking, you have conferred on them a much greater favor than by the gift of a large sum of money; since you have put them in possession of the *principle* of all legitimate prosperity. I am persuaded that the extreme profligacy, improvidence, and misery, which are so prevalent among the laboring classes in many countries, are chiefly to be ascribed to the want of education.'

SECTION VIII.

INFLUENCE OF MENTAL CULTIVATION IN PRODUCING DYSPEPSIA IN LITERARY MEN — IRRITATION OF THE BRAIN THE MOST FREQUENT CAUSE OF THIS DISEASE.

The numerous treatises on dyspepsia, published of late, testify to its general prevalence, and its increase. That many of these treatises have done some good, I have no doubt; that some dyspeptics have been benefited by the directions given in books, is very certain; yet I have not seen any work upon this subject, the writer of which appeared fully aware of what, according to my observation, is the most frequent cause of this disease in literary men, and consequently the proper remedies have not always been recommended. For a great many years, dyspepsia was considered not only to be a disease of the stomach, but to consist in 'debility of the stomach;' and bitters, tonics, and stimulants were the medicines prescribed to cure it.

But the disciples of a new school in medicine, who profess to found their opinions upon Pathological appearances, have taught us very different doctrines. They say that this disease is closely allied to inflammation of the digestive organs, and recommend low diet, bleeding, &c. as remedies.

No doubt there are cases in which the tonic and stimulating plan is proper and serviceable ; while there are others in which it would be exceedingly injurious — cases in which a directly opposite method of treatment would be beneficial. As a general rule, I am of opinion that the last practice is the best — that more cases of dyspepsia require low, unirritating diet, than bitters and stimulants.

Both kinds of practice are founded, however, upon what I conceive to be an erroneous opinion respecting the origin and most frequent cause of this disease. Dyspepsia is generally considered a disease of the stomach primarily. But I apprehend that in a majority of cases, especially among students, it is primarily a disease of the brain and nervous system, and is perpetuated by mental excitement.

Among the reasons I have for this opinion, independent of my own experience, are the following.

First. A blow or other injury of the head, or a tumor in the brain, frequently produces sickness, irritation of the stomach, and all the symptoms of dyspepsia.

Second. Dyspepsia 'may be produced by mental affections,' says Dr. Parry ; and in this opinion he is supported by numerous observers. Who is there that has not felt the influence of bad news, or mental agitation, in destroying the appetite and deranging digestion, and thus producing dyspepsia for a short time ?

Third. Insanity, or disease of the brain, is usually preceded by the symptoms of dyspepsia, and recovery from mental derangement is often marked by a return of these symptoms.

During the paroxysm or continuance of insanity, the brain alone appears affected ; but at other times, when

the brain is relieved, the stomach is affected. I am aware that Broussais and others say, that in such cases the disorder of the stomach is the primary affection, and is truly chronic inflammation of the stomach; which, after continuing a considerable time, stimulates the brain until madness is produced. But the same able observer says, that the insanity is preceded by long-continued hypochondriasis, and other nervous affections, which I suppose to arise from disease of the brain, and not of the stomach, as he affirms. He refers to instances of melancholy, from nostalgia, unrequited love, loss of fortune, mortified pride, &c.; but which did not amount to insanity until after long-continued disorder of the stomach. He supposes that in such cases, the violence of the reaction from the disease of the stomach produces insanity; but to me it appears more rational to suppose, that the irritation of the brain, produced by the *moral* cause, not only caused the disorder of the digestive organs, but by its continuance, increased the disease of the brain to such a degree as to cause mental derangement; just as we see a blow on the head produce at first, only slight sickness of the stomach, and vomiting, but followed by violent delirium. From the cases which Broussais has given, it evidently appears that slight irritation of the brain from mental or other causes, gives rise to derangement of the stomach, and produces the ordinary symptoms of dyspepsia.*

Mr. Abernethy refers to cases somewhat similar; but his peculiar and extravagant notion, of the vast influence of the stomach in the animal economy, causes

* Broussais, De L'Irritation et De La Folie.

him to overlook that of other organs. He says, however, 'there is no hurt of the head that does not affect the digestive organs;' but adds, 'if these are not attended to, people will go into a complete state of hypochondriasis, and therefore I am sure the recovery of the functions of the brain mainly depends upon the digestive organs.'* That it is important to attend to the digestive organs, in injuries of the head, or of any other part of the body, I have no doubt; but I cannot believe that it is as important as to attend to the diseased organ itself. No one rule, relating to the cure of disease, is more important, than that which teaches, to let a diseased organ *rest*. If, therefore, the brain is injured by a blow, or becomes irritated by disease, or excited by passion or mental anxiety, it should be permitted to remain in a quiet state. I have already shown in a former part of this work, that a quiet state of mind is essential to recovery from wounds of the head; but this state of mind is equally essential when the brain is in an irritable state, from severe study, or from the violence of passion, and it is a neglect of this, which, as I conceive, causes innumerable nervous complaints and diseases of other organs, with which the brain sympathises.

I very much doubt whether *sick-headache* as often arises from disordered stomach, as from irritated brain. I have repeatedly noticed an attack of sick-headache, after indulging in stimulating food and drinks in the evening; but I have known the headache prevented, by keeping the head *cool* after an evening's debauch.

* Lectures on Anatomy, Surgery, and Pathology, Vol. 2.

Dr. James Johnson says that Mr. Weeks of Jamaica, when intoxicated, always went to sleep with his head in cold water, in order to prevent headache; and it is a common practice in India, and some other places, after drinking what is called a *musquito dose* of brandy, to sleep with the head on a wet pillow, and thus subsequent headache is prevented. I have known this practice resorted to, and with like effect. But if the pain of the head is caused by indigestion, what possible efficacy can there be in keeping the head cool? I conceive, however, that the increased action of the blood-vessels during sleep, produced by the stimulating food or liquor, determines an unusual quantity of blood to the brain, irritates it, and this irritation of the brain produces the pain of the head, sickness and disorder of the stomach. I have noticed, moreover, that this disease most frequently affects those whose nervous systems are delicate and easily excited; and I have often known it produced by grief or great mental anxiety; and it is seldom relieved without rest or long abstinence.

Fourth. Examination of the bodies of those who have died, after long continued dyspeptic symptoms, confirms the opinion I have advanced, that dyspepsia is often a disease of the head, and not of the stomach. Dr. Abercrombie, *On Organic Diseases of the Brain*, says, that 'Symptoms which really depend upon disease of the brain, are very apt to be referred to the stomach.' After mentioning several cases, in which for a long time the prominent symptoms were those of dyspepsia, and in which no trace of organic disease of the stomach was discovered after death, but tumors, or

other disease of the brain,' he says, 'Many other cases of organic disease of the brain are on record, in which the only morbid appearances were in the head, though some of the most prominent symptoms had been in the stomach. Some of these resembled what has been called sick-headache, others were chiefly distinguished by remarkable disturbances of the digestive functions.' Dr. A. adds this important caution :—'In cases of this class we must beware of being misled, in regard to the nature of the complaint, by observing that the symptoms in the stomach are alleviated by attention to regimen, or by treatment directed to the stomach itself. If digestion be impeded, from whatever cause, these uneasy symptoms in the stomach may be alleviated by great attention to diet, but no inference can be drawn from this source, in regard to the cause of the derangement.'

This last quotation, I think explains a very common mistake — a mistake which is not only made by dyspeptics themselves, but by writers on this disease. They suppose because *low diet*, &c. relieves the principal symptoms in the stomach, that therefore the disease is confined to that organ ; when in fact the disease is in the head, but is manifested only by the stomach, the liver, or some organ with which the brain sympathises, and the *low diet* gives relief, by lessening the too energetic action of the brain.

Dr. Hastings, of England, has called attention to this subject, in the *Midland Medical and Surgical Register* of 1831. He says, that not unfrequently cases occur, which exhibit symptoms of disordered stomach, accompanied by increased determination of

blood to the head, alternate flushings and coldness, irregular spirits, &c.; and he states that in all the cases which terminated fatally, under his care, he found thickening of the membranes of the brain, and marks of chronic inflammation within the head. Dr. H. believes that many of the nervous symptoms of which dyspeptic persons complain are produced by slow alteration of the membranes of the brain, in consequence of chronic inflammation; and recommends leeches, cold applications to the head, and issues in the neck, for the relief of such cases. In the *Medico Chirurgical Review* for 1826, is a case, quoted from Dr. Chambers, of a woman treated, at St. George's Hospital, for an affection of the stomach, of which organ she had chiefly complained. After death, no appearance of disease was found in the stomach or bowels, but several tumors, besides other marks of disease were found in the brain.

M. Bayle has published in the *Revué Medicale*, several cases, exhibiting the connexion between disease of the brain and disorder of the stomach. He endeavors to show that disease of the stomach often produces insanity; but he mentions that many of his patients were remarkable for violent temper, or were melancholy, or exhibited some symptoms of nervous irritation, before they were much unwell; then the stomach became disordered, and finally derangement of the mind ensued. On dissection, the brain and its membranes were found diseased; and here I apprehend was the original seat of the complaint, (produced probably by some moral cause,) which first manifested itself in change of temper, or slight nervous affections; then, as it increased, disordered the stomach by sym-

pathy, and finally produced so much disease of the brain as to cause insanity.

Dr. Burrows relates the case of a lady, who had been unwell for several years. She referred all her suffering to the stomach, and often said, that when she was dead, *there* would be found the seat of her disorder. She died rather suddenly with fever and delirium, after exposure in a very hot day; and on examining the body, no trace of disease appeared in the stomach or bowels, but the brain exhibited marks of *long standing disease.* *

Some cases and observations in a late work of M. Barras,† confirm the opinion I have advanced respecting the cause and seat of dyspepsia, though this writer does not believe, with M. Broussais and others, that it is an inflammatory disease, but that it consists in an affection of the nerves of the stomach, or what Dr. Johnson calls *morbid sensibility* of the stomach, bowels, &c. He considers the disease to be a *gastralgia*, and not gastritis. But what causes this gastralgia, or morbid sensibility of the stomach? An attentive examination of the cases he has cited, will show that, very probably, the first cause of morbid action was a *moral one.* Most of the patients whose cases he relates, were of an irritable, nervous temperament, and previous to any symptoms of disease of the stomach, they had 'experienced severe domestic affliction,' had been 'melancholy,' or been afflicted by 'great mental suffering,' or had 'studied severely, or been exposed to constant turmoils.' When such cases terminated

* Burrows on Insanity, p. 236.

† Traite sur les Gastralgies et les Enteralgies, ou Maladies Nerveuses de l'Estomac et des Intestins. Par J. P. T. Barras, M. D.

fatally, no marks of disease were found in the stomach; but effusion, or other signs of disease were observed in the brain.

M. Broussais has also given much attention to diseases of the stomach, and refers to cases which were characterized by dyspeptic symptoms, which he thinks arose from inflammation of the stomach, but which appear to me to have been produced by mental agitation.* He says himself, that he has often seen diarrhœa, colic, and other disorders of the digestive organs, caused by grief, fright, and mental suffering. He also says, that cerebral 'irritation will produce gastric irritation, and even a certain degree of inflammation of the stomach.' Still he asserts, that 'most encephalic phlegmasiae are usually induced by gastric irritation.' I cannot but believe that this observation is incorrect, and that M. Broussais was led to make it in consequence of certain opinions which he has formed respecting the frequency of gastric inflammation, and its influence in producing sympathetic disease; opinions which I think are not fully supported by facts. From the history which he has given, of cases of supposed gastritis, or inflammation of the stomach, we learn that the disorder of the stomach was often preceded by symptoms of disease of the head, such as slight mental aberration, melancholy, epilepsy, convulsions, &c. Some of his patients had studied severely, others had long been hypochondriacal, while others were homesick; and as his patients were mostly soldiers, many of them conscripts, it is not improbable that they had experienced severe moral suffering. He

* See History of Chronic Phlegmasiae, by F. J. V. Broussais, M. D.

cites the case of M. Beau, as one of acute gastritis; but states, that the patient, previous to his illness, had manifested a *great passion for study, to which he had often sacrificed the hours destined to repose.* This case terminated fatally, and on dissection, marks of disease were found in the stomach; but he says also, that 'he was struck with the density, as well as with the injection of the cerebral substance.' Still he refers to this case, as one which 'presents a vivid picture of the disorder that inflammation of the stomach may occasion in the functions of the economy.' But to me this is a case which exhibits the influence of diseased and over-excited brain, on the system, even according to his own doctrines. He elsewhere says that 'everything which only exercises thought by requiring a lively and constant attention, keeps up in the brain a state of vital erection, by which it is sensibly transformed into a permanent focus of irritation. Such individuals become exceedingly irritable, and easily contract inflammations through the influence of food, drinks, atmospherical vicissitudes, &c.' He has also abundantly proved, that 'an organ which at first is only affected by sympathy, may become organically diseased by the effect of pain.' *

This was the case, I conceive, with M. Beau. Long continued and severe study, especially in the night, during the time that ought to have been devoted to rest, produced an irritated state of the brain, which caused sympathetic disease of the stomach, and subsequent inflammation and disorganization. No doubt the case was aggravated, as M. Broussais supposes, by

* See his Examination of Medical Doctrines, and Treatise on Physiology applied to Pathology.

too stimulating regimen; but I apprehend it was not first induced by irritating the stomach by food or drink, but by irritating the brain by too severe study.

Fifth. The fact that dyspepsia is frequently cured by permitting the over-tasked and tired brain to rest, or by changing the mental labor or excitement, is evidence that it is primarily a disease of the head, and not of the stomach. How often do physicians fail to afford any relief by medicines, in what are called '*stomach affections*,' but which are readily cured by travelling, or relaxation in accustomed studies, and freedom from care and anxiety! How often a change of the mental excitement affords relief. It seems as if certain portions of the brain having been unduly excited, became diseased, and were benefited by strong excitement of other portions of the same organ. How often are *stomach* affections cured by inert medicines, aided by the imagination, confidence, hope, &c.

What is it but the influence of the mind that gives efficacy to remedies that are secret, which they do not possess when known? Who now goes to Mr. Halsted for the cure of disease of the stomach, or has recourse to *kneading the bowels* to cure it? but who will deny, that before Mr. H. *unfortunately* published his method of cure, a vast many *nervous* people were relieved and cured by him? By some, the relief which Mr. Halsted afforded, would be considered proof that dyspepsia is certainly a disease of the stomach; but to me, it is evidence that the *stomach complaints* he cures, were affections of the organ of the mind, and which the influence of the imagination, hope, faith, &c., relieved. 'There is nothing new under the sun'—or certainly not in Mr. Halsted's

method of curing stomach complaints and nervous affections, by *kneading the bowels*. It is but *Mesmerism* revived and revised. In the very able Report, drawn up by M. Bailly, in the name of a Committee of the Faculty of Medicine and of the Academy of Sciences, appointed by the King, to examine into the reality and utility of *animal magnetism*, of which Committee our illustrious Franklin was a member, it is stated: — 'But more than in any other way, patients are magnetized by the application of the hands, and by pressure of the fingers on the middle and sides of the abdomen, — applications often continued for a long time, sometimes for several hours.' That an immense number were cured of stomach complaints and nervous diseases by this procedure, no one will doubt, who examines the records of *Mesmerism*. But the learned Committee believed these cures were effected by the influence which the mind has upon the body; for they were magnetized in the same way, but experienced nothing more than 'soreness of the stomach, in consequence of the great pressure made over it.'

Although the secret of Mr. Halsted, as relates to the cure of dyspepsia, is supposed to be published, yet I would recommend to those who wish to learn the *true* secret of his success, to read the report from which I have taken the above extracts.* The same report alludes to a fact which I conceive has a very important bearing upon the disease we are considering. It says, that 'when the attention is arrested for a long time, on some interior organ of the body, it produces heat there, and modifies the state of that organ,

* Du Magnetisme Animal en France, &c., Par Alexandre Bertrand.

so that new sensations are produced.' Of this I have no doubt. I have seldom known a person very attentive to the sensations that food produced in his stomach, who was not, or did not soon become dyspeptic.

The attention which has been directed to the *state of the stomach*, by several popular works on dyspepsia, has, no doubt, done much to produce morbid action of this organ. It is said that the teachings of Broussais, respecting gastritis, have greatly multiplied affections of the stomach, in Paris; and affections of the heart, real or imaginary, were produced by the lectures of Corvisart on the diseases of this organ.

Sixth. The fact that dyspepsia is a disease chiefly confined to the studious, to those whose minds are much exercised and excited, and to those who, by too early mental education, have had a predominance given to the nervous system, is evidence that the brain is the primary organ affected. * I know it is said that the sedentary habits of students cause this disease; and no doubt exercise is necessary to preserve their health; but it proves beneficial by changing the circulation and

* I might refer to numerous instances of men, gifted in early life with superior mental powers, and who enjoyed for a short time great celebrity, but who were always nervous, melancholy, passionate, or on the verge of insanity. Tasso, at the age of 22, was the author of the finest epic poem of modern times; but he was always melancholy, or else devoured by passion, and died at the age of 32. Pascal also enjoyed premature celebrity as an author, but was always hypochondriacal, ever imagining that he saw a gulf open at his side, and died at the early age of 39. But men of genius are not always distinguished in youth. Roger Ascham has placed among 'the best natures for learning, the sad-natured and hard-witted child.' The youth of Goldsmith was unpromising; and Gesner was considered a very stupid boy. 'The mother of Sheridan, herself a literary female, pronounced early that he was the dullest and most hopeless of her sons. The great Isaac Barrows' father used to say, that if it pleased God to take from him any of his children, he hoped it might be Isaac, as the least promising.'—*D'Israeli.*

determining the blood *from* the head. If they studied less, exercise would not be so necessary. I have not observed that tailors, shoe-makers, &c. are particularly liable to dyspepsia. It often happens that men who commence study late in life, after having been engaged for years in some laborious employment, become in a short time dyspeptic. I conceive that this arises from too severe labor, put too suddenly upon the brain. This organ should be gradually exercised, as indicated at page 62, in order to develope it properly and fit it for severe labor without injury.

It is often said that intoxicating liquors produce this disease; but I have been astonished to see how many drunkards are free from it.

Good living is said to cause dyspepsia; but the most healthy people I have ever known, have been among those who lived well — who eat freely several times a day of the most nutritious food. By some it is said that tobacco, snuff, tea, coffee, butter, and even *bread*, cause this complaint; but whoever will make inquiries on this subject throughout the community, will find that this is seldom true. In fact, dyspepsia prevails, according to my experience, altogether the most among the very temperate and careful — among those who are temperate and careful as regards what they eat and drink, and the labor they put upon the stomach; but exceedingly careless how much labor they put upon that more delicate organ, the brain. Such people often eat nothing but by the advice of the doctor, or some treatise on dyspepsia, or by weight; nor drink anything that is not certainly harmless; they chew every mouthful until they are confident on mature reflection, that it cannot hurt the stomach. Why then are

they dyspeptics? Because, with all their carefulness, they pay no regard to the excitation of the brain. They continue to write two or three sermons or essays in a week, besides reading a volume or two, and magazines, reviews, newspapers, &c., and attending to much other business, calculated to excite the mind.*

To me it is not strange, that such persons have nervous and stomachic affections. The constant excitement of the brain sends an excess of blood to the head, and therefore other organs become weakened; and morbid sensibility is produced, which renders the stomach liable to derangement from very slight causes. 'I tell you honestly what I think (says Mr. Abernethy) is the cause of the complicated maladies of the human race; it is the gormandizing, and stuffing, and stimulating their organs (the digestive,) to excess, thereby producing nervous disorders and irritations. The state of their minds is another grand cause; the fidgeting and discontenting yourselves about what cannot be helped; passions of all kinds — malignant passions, pressing upon the mind, disturb the cerebral action and do much harm.'

This statement should be reversed, I think; it is the *fidgeting and discontenting* ourselves that makes the gormandizing so dangerous. I do not mean, however,

* 'Perhaps the greatest and most general cause of nervous affections, particularly in men, is the great increase of mental employment, or business requiring mental rather than bodily exertion, and too often accompanied by that anxiety, with its occasional attendants or sequels, disappointment, which is the produce of the especial ambition, either as to wealth, or honors, or fame, which denotes the present times.' — *Macculloch.*

No author, whose works I have seen, has written so much and so ably upon the tendency which mental excitement has to cause disease of the body, as the distinguished Dr. James Johnson. See his various works.

to approve of gormandizing; and I know that people in this country, generally, eat more than is necessary; still I do not believe that good nourishment, and abundance of it, cause many of the diseases that flesh is heir to. Nations that are best supplied with food, are the most healthy, live the longest, and have most vigor of body and mind. Children, especially, should be well nourished. Good diet is an essential part of good education. The method of *rearing* children, which some propose, and which I fear some adopt, of restricting them to very light food, that contains but little nourishment, is very reprehensible. Every farmer knows that such a course would stint and ruin his cattle; and it will as assuredly have such an effect on children. The way to make children thrive and do well, is to give them plenty of good food, and keep their minds free from anxiety and chagrin.

Insufficient nutriment weakens the mind as well as the body. Many writers place poor diet at the head of the causes that weaken attention, and debilitate all the faculties of the mind. Thus we often see that disease, which wastes the body, enfeebles the mind also, though this is not always the case; for sometimes the brain does not diminish as the other parts of the body do.*

But to return to the causes of dyspepsia. We do not find this disease prevalent in countries where the people eat most enormously. Travellers in Siberia say that the people there often eat forty pounds of food

* We often see persons in *consumption* exhibit clear and powerful intellects; but, according to the researches of M. Desmoulins, the brain does not decrease in bulk or weight in this and many other chronic diseases. — *Andral's Pathological Anatomy.*

in one day. Admiral Saritchaff saw a Siberian eat immediately *after breakfast*, twenty-five pounds of boiled rice, with three pounds of butter. But dyspepsia is not a common disease in Siberia. We do not learn from Capt. Parry or Capt. Lyon, that their friends, the Esquimaux, are very nervous and dyspeptic, though they individually eat ten or twelve pounds of solid food in a day, washing it down with a gallon or so of train-oil. Captain Lyon was, to be sure, a little concerned for a delicate young lady Esquimaux, who eat his candles, wicks and all; yet he does not allude to her inability to digest them.

The influence of the mind in producing disease, appears to be but little regarded in practice, though there are few who will not acknowledge that this influence is great. Plutarch says, in one of his Essays, 'Should the body sue the *mind* before the court of judicature for damages, it would be found that the mind would prove to have been a ruinous tenant to its landlord.' The truth of this, mankind will the more realize as they become more intellectual, unless great care is taken to develope and exercise the organs of the body equally and properly.*

It is true, however, that the regular application of the mind to severe but calm study and inquiry, is not

* Laennaec says that the depressing passions are highly instrumental in producing consumption. For ten years he had the care of a religious association of females, whose rules were excessively severe: their diet was not only austere, but their attention was constantly fixed on the most terrible truths of religion; and they were tried by every kind of contrariety, in order to bring them to a renouncement of their own proper will. 'During the ten years I was physician to this association, I witnessed its entire renovation two or three different times, owing to the successive loss by death of all its members, with the exception of a few who went out oftener and had fewer religious duties to perform.'

very apt to affect the health unfavorably. The illustrious Kant, who lived and studied, to a great age, says, that 'intellectual pursuits tend to prolong life.' *

But studies that strongly excite the feelings, or awaken the passions, are very apt to injure the health; and it is probably true that the literary men of this country are generally engaged in the strife of parties and sects, and conseqently their studies are not always those of calm inquiry. But the excitement of the mind produced by the numerous stirring incidents of the times, tends to increase disease, and especially nervous diseases, among all classes of people.† A violent election increases disorders of the digestive organs; and a *difficulty in the parish*, a phrase well understood in New-England, often multiplies them. ‡

Finally. If dyspepsia is a disease of the stomach, why is it not more frequently cured by attention to diet

* This distinguished philosopher placed great reliance on the power of human reason, as a remedy for disease. He believed that by the force of reason, alone, man is, to a certain degree, able to master his sensations. He says that by the strength of *thought*, he was able to forget the pains of gout, and of other diseases. This mental effort, he says, required great force of the will, and caused the blood to rush to his head, but never failed to afford relief.

† Apoplexy, palsy, and other diseases of the nervous system, have greatly increased in modern times, as the following statement exhibits. During the last four years of the 17th century, from 1696 to 1700, there were 80,586 deaths in London; and during the four last years of the 18th century, 72,591. But though the deaths during the first four years were most numerous, only 442 were by apoplexy, and 89 by palsy; while, during the last four years, 912 were by apoplexy, and 363 by palsy. Dr. Graham says it is notorious that stomach complaints have likewise increased. — *Graham on Indigestion.*

‡ The venerable Dr. Perkins, of West Hartford, stated, a few weeks since, in a public discourse, that he had himself attended *one hundred Ecclesiastical Councils* to heal difficulties in the churches during the last sixty years.

than it is? I know that by this method some are relieved, and I also know that those disposed to dyspeptic disease, will not be able to continue their severe studies, if they are not careful as respects diet. For if the vital energy is all directed to the brain, and consumed by the act of thought, the stomach will not be able to digest much food. If, however, they study but little, they can eat more with impunity. I have not, however, known this disease cured by a change of diet alone. I have known many students, and professional gentlemen, who were afflicted with troublesome stomach affections for several years, during which time they frequently believed they had discovered a remedy for their evils. Sometimes they were to be cured by eating *bran bread;* at others, by weighing all the food they eat, or by living on rice, or porridge, or by living without coffee or tea, or by some trifling change in diet, about as important as putting a few grains, more or less, of salt in an egg they eat.*

Most of the methods afford some relief for a while, and this is usually in proportion to the confidence with which they are imposed or embraced; but I do not know of one solitary cure by any of these means *alone.*

The most instances of cure which I recollect, have been in those individuals whose *minds* have been permitted to rest from accustomed labors, or have been directed to new pursuits, or relieved from anxiety and care. Some have travelled far, and have recovered: voyages have restored others. Some have become

* 'Argan. Monsieur, combien est-ce qu'il faut mettre de grains de sel dans un œuf?

M. Diafoirus. Six, huit, dix, par les nombres pairs, comme dans les mendicaments par les nombres impairs.'

Le Malade Imaginaire.

husbands, and forgotten their stomach complaints; some have succeeded in business and are well; some are in, or out of office, and thus their minds are freed from long-continued anxiety; while others remain as they were several years since; having just discovered, for the twentieth time, some new, and, as they believe, effectual remedy for their indigestion; but which will assuredly disappoint them, if they do not cease from mental toil, and for a while let the excited brain be quiet.

These views respecting stomach affections so common among the students of this country, will, to many, appear strange, perhaps absurd; but to some, I trust, they will be useful. I feel confident they will be, if they induce those who are worn down by mental labor and anxiety, connected with long-continued disorder of the digestive organs; to throw aside their *bitters, blue pills, mustard seed, bran bread,* &c. &c. and seek bodily health and future mental vigor, in judicious exertion of the body, innocent amusements, cheerful company, ordinary diet, and *mental* relaxation.

Extracts from Reviews, and Notices of this Work.

'We regard this volume as one of the most important that has been offered the public for many years. Small though it be, it is full of sound doctrine and practical wisdom. Every page is pregnant with instruction of solemn import; and we would that it were the text book, the great and sovereign guide, of every male or female in the country, with whom rests the responsible care of rearing or educating a child. Were it so, the next generation would be vastly superior to the present, both in bodily vigor and mental energy and cultivation. We repeat that we have no terms too strong to express our admiration of the sentiments uttered in this little volume. The times require such a publication, and we fervently hope that it may reach every eye, carry conviction of its truth and importance to every heart, and be the means of arresting the progress of a species of infatuation that seems to posssess all in our day respecting early education.'

Boston Medical and Surgical Journal.

'We have been highly gratified by a hasty perusal of this work, on a most important topic in education. We could wish to see it in the hands of all who are destroying themselves or their children by endeavoring to produce one of those mental *prodigies*, which are as really *monsters*, as the beings born with a double head. We promise ourselves the pleasure of making our readers better acquainted with the work hereafter, although we neither hope nor desire to supersede that necessity of perusing it for himself, which we think every parent who is not familiar with the subject will feel.' — *American Annals of Education.*

'Though it has a grave title, this is a lively book, abounding in curious illustrations and occasionally seasoned with a spice of pleasant satire. There is, moreover, a plenty of good sense in these 'remarks,' and we are of opinion that the author has spoken seasonably and well. The practices against which he contends, we deem to be great evils, and he has done battle against them like a worthy knight.' — *Christian Examiner.*

'We have derived much pleasure and instruction from the work. It gives evidence of strong sense, shrewd observation, extensive reading, and great independence in the formation, and boldness in the expression, of opinions. We hope that it will be generally read, and its warnings and admonitions duly heeded. We recommend it in strong terms.' — *New England Magazine.*

'This is a neat duodecimo volume of little more than an hundred pages, into which the sensible author has compressed the substance of much research, and, as we think, judicious reflection. * * * We have made no attempt to follow our ingenious author through the arguments he has brought to sustain his positions, but merely adverted to a few of these, referring our readers to the volume itself. Such a reference, we can assure the reader will afford him both pleasure and profit.'

American Journal of Medical Sciences.

TABLE,

EXHIBITING THE AGE ATTAINED BY SOME OF THE MOST DISTINGUISHED LITERARY PERSONS IN ANCIENT AND MODERN DAYS.

Those marked thus * died through violence or accident.

Name.	*Age.*	*Country.*
Fulton	50	United States.
* Winckelmann	50	Germany.
Kiel	50	Scotland.
Brumoy	50	France.
Marot	50	do.
* Condorcet	50	do.
Pliny the younger	50	Italy.
Scarron	51	France.
Simson	51	England.
Smollet	51	do.
Tasso	51	Italy.
Virgil	52	do.
Shakspeare	52	England.
Tournefort	52	France.
La Bruyere	52	do.
Clairaut	52	do.
Moliere	53	do.
Cegnard	53	do.
Blarke	54	England.
Descartes	54	France.
Fourcroy	54	do.
Quinault	54	do.
Burlamaqui	54	Italy.
Davila	55	do.
Camoens	55	Portugal.

Hutcheson	55	Scotland.
Gray	55	England.
Tycho Brahe	55	Denmark.
* Pliny the elder	56	Italy.
Dante	56	do.
Schaunat	56	Flanders.
Pope	56	England.
Helvetius	56	France.
Mendelsohn	57	Prussia.
Ovid	57	Italy.
Horace	57	do.
Gibbon	57	England.
Spurzheim	57	Germany.
Congreve	57	England.
Tscharner	58	Switzerland.
Guiciardini	58	Italy.
* Bailly	58	France.
Ariosto	59	Italy.
Kepler	59	Germany.
Racine	59	France.
Bayle	59	do.
Demosthenes	59	Greece.
Saussure	59	France.
Lavater	60	Switzerland.
Gesner	60	do.
Butler, Joseph	60	England.
Homer	60	Greece.
Desfontaines	60	France.
La Mothe Houdart	60	do.
Montaigne	60	do.
Mosheim	61	Germany.
Galvani	61	Italy.
Maupertius	61	France.
Villaret	61	do.
Boccaccio	61	Italy.
Charron	62	France.
Freret	62	do.
Paley	62	England.
Scott, Sir W.	62	Scotland.
Puffendorf	63	Sweden.
Burton, Robert	63	England.
Mandeville	63	Holland.

Nieuwentyt	63	Holland.
Fenelon	63	France.
Aristotle	63	Greece.
Cuvier	63	Germany.
Homberg	63	Batavia.
Boyle	64	Ireland.
De Thou	64	France.
La Harpe	64	do.
Blondel, David	64	do.
Dwight, Timothy	65	United States.
Bentivoglio	65	Italy.
Hume	65	England.
Sydenham	65	do.
Tillotson	65	do.
Quevedo	65	Spain.
Schlichting	65	Poland.
Condillac	65	France.
Bacon	65	England.
Milton	66	do.
Zimmermann	66	Switzerland.
J. J. Rosseau	66	do.
Graswinckel	66	Holland.
Huygens	66	do.
Walther	66	Germany.
Werner	66	do.
Montesquieu	66	France.
B. Constant	67	Switzerland.
Mackintosh, Sir James	67	England.
Griesbach	67	Germany.
Smith, Adam	67	Scotland
D'Alembert	67	France.
Burke	67	Ireland.
Hevelius	67	Germany.
Schmeizel	68	Russia.
Fabricius	68	Germany.
Gresset	68	France.
Duclos	68	do.
Blondel, Francis	68	do.
Lessius	69	Brabant.
Erasmus	69	Holland.
Muschenbroeck	69	do.
Baronias	69	Italy.

Paul, Jove	69	Italy.
Valisnieri	69	do.
Cervantes	69	Spain.
Berkeley	69	England.
Origen	69	Egypt.
Scaliger	69	France.
Beaumarchais	69	do.
Abbadie	69	do.
Pelisson	69	do.
*Ramus	69	France.
Madame Dacier	69	do.
Mascaron	69	do.
Dryden	70	England.
Clarke, Adam	70	do.
Temple	70	do.
Selden	70	do.
Copernicus	70	Poland.
Boerhaave	70	Holland.
Leibnitz	70	Germany.
Gall	70	do.
Tissot	70	Switzerland.
Petrarch	70	Italy.
Stephens, Henry	70	France.
Crebillon	70	do.
Nollet	70	do.
Rosseau, Jean B.	70	do.
Rabelais	70	do.
Le Sage	70	do.
Nicole	70	do.
Lemery	70	do.
Jenner	71	England.
Dumont	71	France.
Borelli	71	Italy.
Fracastor	71	do.
Lèti	71	do.
Casaubon	71	Switzerland.
Linnæus	71	Sweden.
Gronovius	71	Holland.
Graevius	71	do.
Lausberg	71	Flanders.
Seneca	71	Spain.
Racine	71	France.

Diderot	71	France.
Dacier	71	do.
Chaucer	72	England.
Richardson	72	do.
Robertson	72	do.
Van Swieten	72	Holland.
Burnet	72	Scotland.
Sannazarius	72	Italy.
Bourdaloue	72	France.
Barthez	72	do.
Malherbe	72	do.
Confucius	73	China.
Bonnet	73	Switzerland.
Camden	73	England.
Locke	73	do.
Crabbe	73	do.
Lopez de Vega	73	Spain.
Mezerai	73	France.
La Condamine	73	do.
Dodart	73	do.
Pothier	73	do.
De Sacy	73	do.
D. Stewart	73	Scotland.
Jenner	74	England.
Nelle	74	Franconia.
Hamilton	74	Ireland.
Johnson	74	England.
Barros	74	Portugal.
Rance	74	France.
La Fontaine	74	do.
Destouches	74	do.
Vauban	74	do.
Haller	75	Switzerland.
Stahl	75	Germany.
Heister	75	do.
Usher	75	Ireland.
Sheffield	75	England.
Scaliger	75	Italy.
Reaumur	75	do.
Bouhours	75	do.

Perrault	75	Italy.
Mabillon	75	do.
Frederic II.	75	Prussia.
Cardan	75	Italy.
Sanctorius	75	do.
Solis	76	Spain.
St. Augustin	76	Barbary.
Wolff	76	Silesia.
Prideaux	76	England.
Mably	76	France.
Lagrange	77	Italy.
Buchanan	77	Scotland.
Home, Sir Everard	77	England.
Euler	77	Switzerland.
Bembo	77	Italy.
Bossuet	77	France.
Laplace	78	do.
Galileo	78	Italy.
Cullen	78	Scotland.
Swift	78	Ireland.
Roger Bacon	78	England.
Flechier	78	France.
Mallebranche	78	do.
Corneille	78	do.
S. Parr	79	England.
Galen	79	Anatolia.
Spallanzani	79	Italy.
Euripides	79	Greece.
Kircher	79	Germany.
Marmontel	79	France.
Massillon	79	do.
Menage	79	do.
Roscoe	80	England.
Kant	80	Germany.
Burder, Geo.	80	England.
Harvey	80	do.
Thucydides	80	Greece.
Juvenal	80	Italy.
Young	80	England.
Rollin	80	France.
Vertot	80	do.
Plato	81	Greece.

Warburton	81	England.
Mead	81	do.
Buffon	81	France.
Pestalozzi	82	Switzerland.
Polybius	82	Greece.
Huber	82	Geneva.
Zenocrates	82	Greece.
Duhamel	82	France.
Fleury	82	do.
Butler, Charles	83	England.
Hopkins, Samuel	83	United States.
Goethe	83	Germany.
Hoffman	83	do.
D'Aguesseau	83	France.
D'Aubenton	83	do.
Herschell	84	England.
Bentham	84	do.
Gleim	84	Germany.
Franklin	84	United States.
Metastasio	84	Italy.
Raynal	84	France.
Anacreon	85	Anatolia.
Newton	85	England.
Swedenborg	85	Sweden.
C. Hutton	86	England.
Halley	86	do.
Young	86	do.
Mirabeau	86	France.
St. Pierre	86	do.
Cassini	87	Italy.
Crebillon	88	France.
Hill, Rowland	89	England.
Sophocles	90	Greece.
Saint Evremont	90	France.
Hobbes	91	England.
Huet	91	France.
Wren, Sir C.	91	England.
Hutton, Wm.	92	do.
S. W. Johnson	93	United States.
Wilson, Thomas	93	England.
Hans, Sloane	93	Ireland.
Fergusson, Adam	93	England.

Vida	96	Italy.
Isocrates	98	Greece.
Simonides	98	Isle of Ceos.
*Zeno	98	Cyprus.
Saadi	99	Persia.
Herodian	100	Greece.
Fontenelle	100	France.
Gorgias	107	Sicily.
Hippocrates	109	Isle of Cos.

OBSERVATIONS

ON THE

INFLUENCE OF RELIGION

UPON THE

HEALTH

AND

PHYSICAL WELFARE OF MANKIND.

BY AMARIAH BRIGHAM, M. D.

BOSTON:
MARSH, CAPEN & LYON.
1835.

Entered according to Act of Congress, in the year 1835,
By Marsh, Capen & Lyon,
in the Clerk's Office of the District Court of Massachusetts.

PREFACE.

The following work treats of an important and very extensive subject. A subject that requires, for its full and proper elucidation, far more learning than the author possesses, and much more time than he can spare from the duties of his profession.

Convinced, however, that such a work might be at this time, of practical utility to his countrymen, and not knowing of any upon the subject, he has been induced to undertake it. But he is fully aware of the incompleteness of his performance, though he trusts it will be to some extent useful; and hopes it may serve to awaken attention to the subjects he has noticed, and encourage others of more leisure and ability to prosecute the same inquiries.

The first portion of the work, treats of past times, and of religions, and forms of religious worship, that have long since passed from civilized communities.

Some allusion to them, however, seemed proper, especially to show that religious customs and institutions are changeable and progressive, and have constantly improved and been rendered more useful to mankind, as civilization and knowledge have increased.

Other portions of the work are devoted to considerations arising from some of the forms of Christian worship. In remarking upon these, the author at first, may, be accused of advancing very unscriptural opinions. But he begs his readers, before coming to any conclusion, to give the whole work an unprejudiced perusal, and also to study the New Testament upon the subjects alluded to, free from all preconceived opinions, as if it was a work but just issued from the press—to study it with all the aids which history and science will afford them, and above all, to study it with as sincere and ardent desire to find the exact truth, as to find

the author wrong, and their former views confirmed.

The writer is aware that he has treated some long established opinions with great freedom, but he has endeavored to do so with candor and honesty. Entertaining a profound respect for the religious sentiment, notwithstanding the absurd forms, ceremonies and customs with which it has been connected, he hopes to render it more productive of good, by exhibiting the evils which some of these ceremonies and customs have caused mankind, and which will continue to afflict them, unless they are abandoned.

From the slight view given in this work, of different religions, the reader may see the vast superiority of that of Christ, even in promoting the physical welfare of mankind; though he will also see that its incomparable purity has often been marred, and its spirit entirely misapprehended, by the ignorance of some, and the ambition of others.

In giving this book to the public, the author indulges the hope, that it will have some influ-

ence in restoring the worship of Christians to that calm, simple and pure manner, recommended by our Saviour, and thus prove serviceable to the cause of rational and scriptural piety; while at the same time it tends to suppress all fanatical conduct, inimical to the religion of Christ, and injurious to the health and physical advancement of mankind.

CONTENTS.

INTRODUCTION.

Remarks on the Religious Sentiment, 13—24.

CHAPTER I.

OF HUMAN SACRIFICES.

Of Human Sacrifices among the ancient Egyptians, Scythians, Persians, &c. 26—Among the Greeks and Romans, 27—Gauls, Germans, and Northern Nations, 28—Manner in which men were sacrificed, 29—Human Sacrifices among the Hebrews, 30—Carthagenians, 32—Remarks of Plutarch, 33—Human Sacrifices among the South American Indians, 36—In North America, 38—In the British Islands, 39—China, 40—India, 41—In the islands of the South sea and the Pacific Ocean, 45—Decline of the Custom, 46—Concluding Remarks 47.

CHAPTER II.

RELIGIOUS RITES WHICH MUTILATE THE HUMAN BODY. CIRCUMCISION, EMASCULATION, FLAGELLATION, WOUNDING THE BODY BY CUTTING INSTRUMENTS, ANCHYLOSIS OF JOINTS BY RELIGIOUS CEREMONIES.

Circumcision, 49—Prevailed before the time of Abraham—Physical reasons for it—Covenant with Abraham respecting, 50—Practiced on Females, 51—Mahometans have recourse to it, 52—Not commanded by Christ, 53. *Emasculation.* Syrian priests practiced it—The Almighty

forbid it, 54—Origen and other fanatics resorted to it from supposed command of Christ, 55—Danger of encouraging a tendency to fanaticism, 56. *Flagellation.* At Sparta, 58—Among Christian Sects, 59—Recent prevalence in Oneida county, State of New York, Rev. Dr. Davis' account of, 61—Remarks on this fanatical conduct, 63. *Wounding the Body by Cutting Instruments.* By the Prophets of Baal, Priests of Bellona and Persian Magi, 64—Recently abolished by Sultan Mahmoud in Turkey, 65—Among the Hindoos, 65. *Anchylosis of Joints,* &c. among the Hindoos, 71—Among Christians, Simeon the Stylite, 73—Painful observances of the Roman Catholics at Rome, 75.

CHAPTER III.

OF AUSTERITIES, PENANCES, MONACHISM, FASTING, &c.

Of Monachism previous to the intruduction of Christianity, 77—Prevalence of in all religions, 78—Account of the Therapeutæ, 80—Christian Monks 87—History of, 89—Austere discipline, 90—Absurd and dangerous doctrines, 94—Present state of and Suppression, 97—Remarks, 98. *Fasting.* A religious custom of all nations, 98—Among the Israelites, 99—Severe Mahometan fasts, 101—Fasts of the Roman Catholic Church 102—Of the Church of England, 104—Fasts in the United States by recommendation of the civil authority, 104—Not instituted by Christ, 105—Injurious to Health, 107—Habitual temperance preferable, 109.

CHAPTER IV.

INFLUENCE UPON HEALTH, OF SOME OF THE RITES, SACRAMENTS AND CEREMONIES OF THE CHRISTIAN CHURCH.

Lord's Supper, 112—Justin Martyr's account of its celebration by early Christians, 113—Tatianists rejected the use

of wine, and used water, 115—Ceremonies attending it increased, 116—Origin of the doctrine of Transubstantiation—Luther, Zuinglius and Calvin's views, 118—Method of celebrating it by protestants, 119—Recent controversy respecting the use of wine, 120—Matthew's account of the Last Supper, 122—Mark's account, 123—Luke's account, 124—John's omission of it, 126—Remarks of Robert Barclay, 127—Improper observance of, 129—Reasons for abandoning the ceremony, 130. *Baptism*, 131—History of, 132—Baptism of infants, the dead, and bells of churches, &c. 133—Matthew's account of, 134—John's baptism, 134—Bad effects on Health, especially of Infants, 135—Robert Barclay's remarks, 136.

CHAPTER V.

PLACES OF WORSHIP, INCONVENJENCE OF HOUSES, NIGHT MEETINGS, CAMP MEETINGS, PROTRACTED MEETINGS, RINGING OF BELLS.

Places of worship, bad construction and location of houses, suffering from cold, 140—Abuse of Horses, 141—Chapels or conference rooms, 142—Night meetings, 143—Very numerous of late, 144—Injurious to Health, bad effects of night air, 145.—Unscriptural and unreasonable, 146—Balls and Theatres, 147—Camp meetings, 148—Ancient origin, 149.—Very numerous among Methodists of late, 149—Account of in U. States, 150—Gave rise to protracted meetings, 156—Very detrimental to Health, 157—Protracted meetings, 158—Origin, Account of, 160—One at Buffalo N. Y. 162—Evil effects of, 170—Denounced by a town meeting in Vermont, 173—Maternal protracted meeting for mothers and children, 174—Dangerous tendency, 178—Injury of children—Case of Miss H., 178—Remarks on the impropriety of, 182. Ringing of bells injurious to the sick, and more than one in a town unnecessary, 182.

CHAPTER VI.

OBSERVATIONS ON MODERN REVIVALS OF RELIGION, AND WHAT ARE CALLED THE "SPECIAL" EFFECTS OF THE HOLY SPIRIT; COMPARISON OF THESE EFFECTS WITH THE PHENOMENA OF DISEASE, ANIMAL MAGNETISM, AND EXCITEMENTS OF THE NERVOUS SYSTEM, &c.

Difficulty of the subject, 185—A philosophical subject, but has not been so treated, 186—Account of by clergymen, 187—Small portion of mankind affected, 188—Doubts of clergymen respecting the genuineness of revivals, 189—Objections by those who advocate them, 190—Figurative and confused language used in describing them, 191—Erroneous comparison by Dr. Sprague, 196—Origin of Modern Revivals, 197—Account of one by Wesley, 198—Account of by Dr. Edwards, 205—Deserving of particular notice, 216—Dr. Edwards a *new measure* man and in favor of cutcries, &c., 216—Whitfield, 220—Revival in Scotland, Convulsions, &c. 221—Revival in Kentucky, falling, &c. 229—Controversy respecting genuine and spurious Revivals, 237—Bodily affections considered signs of the presence of the Holy Spirit, 238—Dr. Sprague's statement—Dr. Hyde's statement, 238—Statement of the subject and remarks, 239—not Scriptural, 240—Influence of a popular preacher in causing revivals, 241—Trembleurs des Cevennes, 243—Convulsionnaires de St. Medard, 245—French Prophets, 246—Possession, 247—Animal Magnetism, 248—Remarks of the Rev. Grant Powers, 251—Explanation of Dugald Stewart, 252—Conclusions—outward signs and emotions no evidence of the influence of the Holy Spirit, 260—Modern Revivals unscriptural, 261—"Fruits" of Revivals, 262—Unknown to pious men of past ages, 264—Concluding remarks, 265.

CHAPTER VII.

INJURY OF THE BRAIN AND NERVOUS SYSTEM, FROM FREQUENT MEETINGS AND RELIGIOUS EXCITEMENTS AND DOCTRINES. DANGER OF AN INCREASE OF INSANITY, APOPLEXY, PALSY, EPILEPSY, CONVULSIONS, HYDROCEPHALUS, TIC DOLOREUX, AND ALL NERVOUS DISEASES FROM THE ABOVE CAUSES—PARTICULARLY INJURIOUS TO FEMALES—CAUTIONS AND ADVICE TO CLERGYMEN.

Connexion between the mind and body, 267—Brain the organ of the mind, 268—Excitement of the mind increases the action of the brain, 270—This increased action frequently causes disease, 274—Epilepsy and convulsions from this cause, 277—Diseases of the heart—nervous maladies, 279—Tic doloreux, 281—Brain and nervous system of children very liable to be injured from mental excitement, 282—Do. of Women, 283—Religious excitement a cause of Insanity—extract from Esquirol on Demonomania, 285—Cases of Demonomania in this country, 290—Manner in which mental excitement causes convulsions, 294—Great mental excitement particularly dangerous to mothers, 297—Recommendations and cautions to Clergymen, 298—Medical Books for Clergymen, 302—Errors they have fallen into from their ignorance of physiology, &c. 304.

CHAPTER VIII.

UTILITY OF THE SABBATH, AND OF THE IMPORTANCE OF CULTIVATING DEVOTIONAL FEELINGS.

Sabbath useful to man even if not of divine origin, 313—The Jewish Sabbath by some supposed to be done away, 315—Sabbath ought to be a day of rest to man and beast, 316—Objections to Sunday Schools in some places and their

great utility in others, 317—Importance of devotional feelings, 318—Danger of connecting absurd measures with religious worship, 320—Denunciatory preachers, 323—A good clergyman a great blessing to a town, 325—Injury resulting from an entire neglect of religious worship, 327—Concluding observations, 328—General Summary, 330.

INTRODUCTION.

The *Religious Sentiment* appears to be innate in man. It forms a part of his nature as truly as benevolence, or attachment; and like all our sentiments, it is stronger in some individuals than in others. Though all other living beings are strangers to it, man has in all ages exhibited it. No race of human beings have been known who had not a religion and some form of religious worship. The proof of this assertion is furnished by historians of the past, and by modern travellers.—"No nation is to be found," says Seneca, "so utterly destitute of law and morals as not to believe in gods of some kind or other." The savage tribes, the barbarian hordes, nations that are but slightly advanced in social life, and those who languish in the decrepitude of civilization, all exhibit the power of this indestructible sentiment."*

This religious sentiment is not only innate, but it is one of the most powerful, if not actually the most so of our nature. It triumphs over all interests, and sways and rules mankind in all ages. This is also evident from history. It has impelled men and women, the

*Benjamin Constant, *De la Religion*, consideree dans sa source, ses formes et ses developpements. Vol. v. Paris, 1826. A very instructive and eloquent work, which I hope the reader will consult.

aged and the young, the savage and the civilized, to sacrifice themselves, their friends, offspring and dearest kindred, and driven nations into the most cruel and destructive wars the world has ever witnessed. It has caused people to forsake their families, their homes and country, and to exile themselves in the wilderness, or among the most savage tribes. In all ages this sentiment has led men to sacrifice their property, and to devote their time and abilities exclusively to its requirements.

This universal sentiment continually impels men to the adoration of invisible and superior powers, and to discover methods of communicating with them; to appease their anger; to seek their forgiveness, and to obtain their aid and blessing.

Hence has arisen religious worship; and the diversity of its forms, which the religious history of our race exhibits to us, and hence the innumerable objects of adoration. To use the words of the illustrious Gall,—"Men adore every thing; fire, water, thunder, lightning, meteors, grasshoppers, crickets. The Mexicans worshipped Vitzliputzli the god of war, and Tescaliputza the god of penitence. The negroes and savages of America profess the worship of the Fetish gods, which erects animals, and inanimate beings the most absurd, into deities. The streaked serpent is the natural divinity of the people of Juidah. Several American nations, like the Egyptians, make gods of the crocodile; or, like the Philistines, of the fish of the sea. In the peninsula of Yucatan, children are placed under the protection of some animal, chosen at random, which thenceforth becomes their tutelary god. The Samoiedes and Laplanders worship several kinds of animals and stones.

which they annoint; as of old the Syrians adored the stones called Boëtiles, and as even now some Americans do their conical stones. The ancient Arabians took a square stone for their divinity; and the god Casius of the Romans, called Jupiter Petræus by Cicero, was a round stone cut in the middle." "The ancient Germans made gods of bushy trees, fountains, and lakes; they worshipped, as still the Laplanders do, certain shapeless trunks, which they conceived to resemble divinity. The Franks paid adoration to the woods, waters, birds, and beasts. Those primitive modes of worship, which prevailed among the Egyptians and Germans, are found, at a later period, among the people of Greece; and it is impossible not to be struck with the conformity. Shapeless trunks were the first gods of the Greeks. The Venus of Paphos was a white pyramid; the Diana of the island of Eubœa an unwrought piece of wood; the Thespian Juno a trunk of a tree; the Pallas and Ceres of Athens a simple stake, not stript; the Matuta of the Phrygians was a black stone, with irregular angles, which they said fell from heaven at Pessinuntum, and which afterwards was carried to Rome with great respect. Men have had, besides these absurd national divinities, various private objects of worship, from which they expected individual and special protection. Such were the gods of Laban, and the household gods of the Romans. In the kingdom of Issini, one chose for his Fetish a piece of wood; another, the teeth of a dog, a tiger, or an elephant. The seas were peopled with Tritons, Nereids, and divinities of different kinds;—the plains with Nymphs and Fauns;—the forests with Dryads and Hamadryads. Every rivulet, fountain, village, and city, had its divinity. All agreed

in thinking, that these divinities exacted honors,—that they were easily irritated, but appeased by bloody sacrifices. Their barbarism was every where carried the length of immolating even human victims to them. Add to all this the adoration of trees; the idols of the Chinese; the palladium of the Trojans; the sacred shield of the Romans; the universal confidence which men have had in talismans and amulets; in divinations, dreams, and oracles; in the casual encountering of different objects, such as a dead body or a cat; in the cry of night-birds; in the flight of birds; in penitences and mortifications of every kind."

To receive, admire and appreciate a pure and spiritual religion, cannot reasonably be expected of savages and barbarians. They can only comprehend, and perhaps I may truly say, they can be benefitted only by gross forms of religion, and such as powerfully strike the senses.

Thus we find that religious worship has been progressive, and has become more pure and spiritual as mankind have progressed in knowledge. The religion of the Hebrews was such as was adapted to their intelligence, and for a time was undoubtedly the best for them. But it is exceedingly inferior to that given by Christ. As the apostle Paul taught the Galations, it was not the best for mankind at the period of Christ. It was not sufficiently pure, spiritual and ennobling, and therefore Christianity was substituted for the law or religion of Moses.*

This superiority of Christianity is evident from a slight examination of the Bible. "The Old and New Testament," says Spurzheim, "attribute very different

*Hug's Introduction to the writings of the New Testament, vol. 2.

qualities to the Supreme Being,—the God of Israel was jealous, revengeful and terrible, a God of war; the God of the Christians on the contrary is love, benevolence and charity." So is the morality of the New Testament far more pure and elevated than that of the Old. The conduct of the patriarchs and the followers of Christ is strikingly dissimilar. We find conduct attributed to the patriarchs, and mentioned in the Old Testament without reproach, which would now, not only drive the person guilty of such from all civilized society, but would be severely punished by the laws of all Christian countries. On this subject, Milman observes, "The ancestors of the Jews were not beyond their age or country in acquirements in knowledge, or even in morals. They were polygamists, and acquired the virtues and vices of each state of society through which they passed. In Abraham we do not find that nice and lofty sense of veracity which distinguished a state of society where the point of honor has acquired great influence."*

They were, to be sure, a people highly favored of the Lord, and were perhaps superior in many respects to the nations around them; but it is evident to all, who examine their history with the love of truth and justice, that they were not a people of high moral endowments, and no individuals among them, of whom we have any account, can properly be referred to, as examples worthy of all imitation.

In connexion with this subject, the Edinburgh Review remarks,—"We protest against the practice so injurious to Christianity, of treating the Old and New Testament as concurrent schemes of Divine government, and as rules of similar cast or equal authority for

* History of the Jews.

the conduct and expectations of human life,—the system of divine government described by the Jewish historians is scarcely less alien from that of Christianity than the system displayed by the heathen poets." But this, the religion of the Hebrews, having served its time, "Christ appeared; the career of paganism was checked; the fate of Judaism was sealed. A character and a religion was placed before the eyes of men hitherto inconceivable in the beauty and philanthropy of their nature."* Christ announced to mankind, at the proper time, a religion calculated to elevate and strengthen the moral powers of men and give them dominion over the sensual. To this spiritual nature of Christianity the Apostle Paul often alludes, and represents the christian life, as one continual struggle of the spirit against the flesh; of the moral powers of man against his passions and appetites. I am aware that the word spirit is used in different senses in the New Testament; but I believe great misapprehension prevails among many as to its meaning, in a considerable number of passages. It appears to be often used merely to designate this spiritual nature of the Christian Religion, or its tendency to strengthen and exercise the spirit,—the *mind* of man,—his moral powers, which hitherto had been too much under the control of his sensual propensities.

St. Paul says, "I delight in the law of God after the *inward* man; but I see another law in my members, warring against the law of my *mind*. With the *mind* I myself serve the law of God; but with the flesh the law of sin."

So in the phrase "fruits of the spirit,"—many suppose by the spirit here is meant something supernatu-

*Howitt.

ral,—some gift, or new faculty, as it were, added to the nature of man, and imparted to him at a particular moment of his life. But this I apprehend is incorrect. By "fruits of the spirit," I think nothing more is meant, than the *fruits* or natural *results* of the exercise of the moral and intellectual powers of man. The works of the flesh, are the *fruits* of the indulgence of the sensual propensities, uncontrolled by the moral powers,—"fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings." And the "fruits of the Spirit," are the results of the exercise of the inherent moral powers of man;—"love, joy, peace, long suffering, gentleness, faith, meekness, temperance." These qualities were not unknown in the world previous to the time of Christ, and therefore are not the fruit of any sudden or supernatural gift to man. If they had not been manifested before, the terms would have been unknown and required explanation.

Neither is it necessary in order to manifest such *fruits* that any new power should be imparted to men;—forsaking the indulgence of bad passions and sensual gratifications, adultery, drunkenness, &c. and becoming gentle, meek and temperate, does not require it. "God, in the moral government of the world, never does in an extraordinary way, that which can be equally effected in an ordinary way."* Who has not seen the lascivious man, the drunkard, the reveller, become chaste and temperate by the exertion of his own moral powers.

To be sure to effect this, requires a certain developement or cultivation of our moral and intellectual powers. Preach temperance and the government of the animal

* Bishop Warburton.

passions to savage tribes, and what would be the result? Not much more gratifying than if you preached to brutes. But educate them, call forth and strengthen by exercise the moral powers inherent in their nature, and then they will hearken to your instruction,—many will strive to obey you, and some will succeed.

Hence all great reforms in the moral world are not the result of the sudden efforts of one or more leaders,—but are the result of long and previous instruction of the mass of the people. Luther could not have succeeded in the century previous to his time, and the friends of the *temperance cause*, as it is called in this country, would have toiled in vain half a century before the present age. Now, their success is the result, not wholly of their labors as some suppose, but of the improved state of society.

These remarks will not be without use, if they induce any to look for improvement of the moral condition of mankind, not to any extraneous source,—to no new manifestation from on high, but to the developement and exercise of the powers and faculties which they already possess.

By successive reformations and by slow progress, mankind have improved in knowledge, morality and religious worship. This is not only true of the Jewish and Christian religion, but all religions have been modified in their forms and improved. Thus Bouddhisme has been to Brahmanisme in India, what Protestantism has been to the Roman Catholic Religion in Europe. It rendered Brahmanisme less intolerant and cruel, and had a salutary influence upon the morals of the inhabitants of Central Asia. So of the Mahometan Religion. This religion is now one of the most defective;—it has

served its time, and become stationary and useless. But it has been beneficial to mankind. It greatly improved the ferocious Arabs, who previous to Mahomet were but little above the brute creation. They were robbers and assassins without remorse of conscience. They considered women as property, and sold them for slaves, and even buried their daughters alive. These customs were abolished by the Prophet.

From these hints it is evident that modes of religious worship are continually and necessarily changing. Sometimes they linger behind the intelligence and morality of the people, and then like those of the Romish Church previous to the reformation, they become useless or injurious. At other times, especially in times of excitement on religious subjects, and in free, democratic countries, they become fanatical, and often licentious, and call for suppression. In all ages, therefore, reason, calm and enlightened, should guide us upon these subjects. Instead of submitting to the guidance of interested Popes or Priests, or to the unenlightened *spirit* generated in times of great religious fervor, respecting the best modes of worship, or the correct interpretation of the Gospel of Christ, we should seek that of reason aided by the lights of history and science. This appears conformable to the teachings of Christ. He imposed no forms of religious worship on men,—he gave no creed for all to embrace,—he did not seek for unity of forms of worship, but he sought to establish uniform morality. On this subject I have seen nothing better than the following from a late writer.

"It is not a vain idea, the establishment of an universal religion; for religion is not a special form of worship, a particular dogma; it is the sincere love of God and

man. If all creeds become pure by the adoption of this principle, the world adopts Jesus; Jesus, who did not come to invite mankind in all points to one creed, but to make known to them one God. "I will have mercy and not sacrifice," says the Scripture. Whoever, therefore, loves God as a father, and his fellow-man as a brother; whoever can bring his heart to bless his persecutor, and to be reconciled to his enemy; be he a follower of Mohammed, may justly call himself the disciple of Jesus. It is in this way that the Gospel is called to civilize the world. It will soften the hearts of men, and demolish their temples of stone; it will build up new opinions among nations, not violently destroy their present creeds. No sooner does its morality enter into the hearts of the barbarians, than they abolish, of their own accord, polygamy, the mutilation of the body, the usage of castes, slavery, tyranny, which is the contempt of man: and fanaticism, which is the ignorance of God. These abominations once gone, what stands before the heathen idols in the individual? What but a Christian?"*

Hence we see that wherever the Christian Religion has been received, the sensual propensities have gradually yielded to the sovereignty of the moral and intellectual powers. This is evident by comparing society now, and at the time of Christ. It is evident from the constant denunciation of sensual vices by Christ and his Apostles: vices that cannot now be deemed so general and conspicuous as they must have been then. It is evident from an examination of subsequent history, especially of ecclesiastical history, minutely pursued. The

*Aime Martin, De l'Education des Meres.

history of the churches in this country, the expulsion of members in former times for lasciviousness, shows us that the sensual propensities were then less under control than at present. Thus "Christianity has been upon the earth the most powerful promoter of moral progress, because it has detached the mind from the thraldom of the senses, and the heart from the bonds of the passions, without misconceiving the conditions and the exigences of our own nature, because it has made the essence of religion consist in progress itself."*

From these remarks we find the explanation of the failure of all creeds and rules to fix religious faith and worship, and hence the continued struggle between what may be called the sacerdotal power, and that of the people. The religious sentiment of an improving people requires for its continuance and developement, that forms of religious worship should vary. But those who are profiting by the present forms, seldom approve of change, and perhaps conscientiously believe that it would be injurious, even when it is absolutely necessary for the moral progress of mankind. If the opposition of the sacerdotal power is continued, then comes a revolution in the religious world, similar to those in the political, because religious teachers or rulers, have ceased to be in accordance in opinion with the mass of mankind, and the latter must eventually triumph, for the interests of the great mass is not to be sacrificed to that of the few.

But Christ, by establishing no ceremonies, adapted his system to the whole wide universe, to man in all ages and climates; and notwithstanding Christianity has not always been so taught; notwithstanding some

* Degerando on Self Education.

religious teachers are ever striving to fix the attention of mankind on puerile and insignificant ceremonies and projects that have no moral tendency, yet they can succeed only for a short time, for with such things an improving people will be disgusted, as were the people of France by the exhibition of relics on the return of the emigrant clergy.

The people will eventually be true to themselves and to the religious sentiment implanted in them by their Creator; and will improve in morality through succeeding, as they have in past ages, though their improvement may occasionally be checked.

Thus Christianity, co-operating as it naturally does, and as its Divine founder intended it should, with all other truth, will ever contribute to the improvement of man. And by properly developing and improving his physical powers; by strengthening and exercising his moral and intellectual faculties, will enable him to control his sensual and vicious propensities, and render him as perfect as his nature will permit.

CHAPTER I.

OF HUMAN SACRIFICES.

In commencing an inquiry respecting the influence which the Religious Sentiment has had upon the health and physical well-being of mankind, it seems proper, first, to consider the most deplorable of all its effects, the destruction of human beings, in accordance with the supposed requirements of the Deity. I do not, however, under this head, intend to include the immense number of mankind who have perished in religious wars, nor even those who have suffered death for their religious opinions, or by order of the Inquisition; but shall confine myself to a brief notice of some of the numerous instances in which men have been sacrificed to a deity, to appease his anger, or to obtain his aid and blessing.

The practice of sacrificing human beings, as atoning or propitiatory offerings, has been common in all savage nations, and among all people while in a very low state of civilization. It has, however, uniformly ceased as men became enlightened; and though it still prevails in a few countries, and among the most barbarous nations, yet it does so but to a slight extent in comparison with its former prevalence. We may, therefore, reasonably indulge the hope, that the time is not far distant when it will be entirely abandoned throughout the world.

It has been said of the ancient Egyptians, that they did not shed the blood of animals upon their altars, yet, according to Eusebius, they sacrificed men unto the gods. That this is true, is evident from the bas-reliefs of their temples, which represent, by various emblems, this cruel practice; and Strabo says, the Egyptians, every year, sacrificed a noble virgin to the Nile. The Cretans adhered to this cruel rite for a long time, as did also the nations of Arabia. The people of Dumah, instead of worshipping images, sacrificed a child every year, and buried it beneath an altar which they worshipped instead of an idol. The Scythians, (*a*) Persians, (*b*) Cyprians and Rhodians, the Phocians and Ionians, all practised human sacrifices. The people of Chios, and Tenedos, according to Porphyry, made it a religious custom to tear a man limb from limb, as a sacrifice to Dionusus. The people of Tauric Chersonesus, sacrificed to Diana every stranger that appeared upon their coast. Aristomenes, the Messenian, though so celebrated for his virtue that he acquired the surname of *Just*, slew three hundred noble Lacedemonians, among whom was Theopompus, the king of Sparta, at the altar of Jupiter, at Ithome. The Lacedemonians could not, however, complain of the cruelty of this sacrifice, for they offered like victims to Mars. Porphyry quotes Phylarchus, who says that in the early ages of Greece, each state made it a rule, before marching against an enemy, to solicit a blessing upon the expedition, by sacrificing men to the gods. The Romans also killed men

(*a*) See Bryant's Analysis of Ancient Mythology, vol. vi. for more full details of human sacrifices in former times.

(*b*) Amestris, wife of Xerxes, buried alive fourteen persons, for the good of her own soul.

for like purposes. Some individuals among the Roman citizens voluntarily devoted themselves to the infernal gods, and were buried alive; while others were compelled to suffer in like manner.

"There is reason to think," says Bryant, "that for a long time, all the principal captives who graced the triumphs of the Romans, were, at the close of that cruel pageantry, put to death at the altar of Jupiter Capitolinus." (*c*) Caius Marius offered up to the infernal deities, his only daughter, Calpurnia, in order to obtain a victory over his enemies, the Cimbri. He was led to resort to this, by advice which he believed he had received in a dream. Augustus Cæsar sacrificed, on the Ides of March, three hundred chosen men, both of the equestrian and senatorian order, at an altar dedicated to the manes of his uncle Julius. Porphyry assures us, that in his day, a man was sacrificed every year at the shrine of Jupiter Latiaris. Aurelian and Heliogabalus offered like victims unto the Syrian deity that the latter introduced into Rome.

The Gauls and Germans were greatly attached to this horrid custom. Among these people, on the transaction of any important business, men were sacrificed to various gods, particularly to Hesus, Taranis, and Thautales. The altars of these gods were usually situated in gloomy woods, far removed from the common resort of men. They were held in great reverence, and to be

(*c*) Notwithstanding the mass of testimony to show that human sacrifices have been common in all parts of the world, some have endeavoured, though ineffectually, to rescue the human race from this heinous charge; (See Dissertation of M. Morin, in the first volume of Histoire de l'Academie Royale des Inscriptions;) but for abundant proof of the fact, and a complete refutation of the arguments of M Morin, see the dissertation of Abbe de Boissey, in the same volume.

approached only at particular seasons. The persons to be sacrificed were led to these horrid shades by the druids or priests, who presided at the sacrifice, and performed the cruel duties of executioners. Tacitus mentions a battle between the Hermunduri and the Catti, in which the former were victorious, and at the close of the contest, sacrificed all the prisoners they had taken.

This practice also prevailed at one time, among all the nations of Northern Europe, the Massagettæ, the Getes, the Sarmatians, and particularly among the people upon the Baltic, as the Suevii and the Scandinavians, who believed that their happiness and security depended upon the occasional sacrifice of their fellow men to the gods. The chief of these were Thor and Woden, whose favor, as they seemed to believe, could be propitiated only by the blood of men. They had many very celebrated places of religious worship, but the one most reverenced and most frequented was at Upsal. At this place was holden, every year, a grand festival, which lasted nine days, during which time the people sacrificed numerous animals and men. The more noble the rank of the victim, the more acceptable was the sacrifice supposed to be to the deity. The information of the intended sacrifice of a Prince or a King, gave rise to universal joy, as being likely to ensure the special and particular favor of their gods. During a famine, Domalder, the king, was sacrificed to restore plenty. At another time, the Prince Olaus Tretelger, was burnt alive to Woden. Harald, the son of Gunild, says Verstegan, "sacrificed two of his own sons unto his idols, to the end he might obtain of them such a tempest at sea as should disperse the shipping of the king of Denmark." Another king sacrificed nine sons to his idol,

in hopes to prolong his own life by this unnatural offering. Common men were also sacrificed during this celebration, and in very great numbers. Adam Bremensis says there was not a tree in this dreadful grove at Upsal, but was stained with human gore; and these trees were therefore reverenced, as if endued with some portion of divinity.

The manner in which human victims were sacrificed, varied considerably. Some were killed by a blow on the head, which split it through the middle; others were put to death by severe blows upon the breast bone. The Cimbri cut into the bowels in order to divine future events from the appearance they presented. Some of the victims had their brains beaten out; some were killed by being dashed against a wall, while others were shot through with arrows, and after they were dead they were hung upon trees and left to putrify. Adam Bremensis, who lived in the tenth century, says that seventy human bodies were thus found at one time in a wood belonging to the Suevi. Dilhman, an author, who lived about the same period, speaks of a place in Zealand where ninety-nine persons were sacrificed every year to the god *Swantowite*. The people who witnessed these ceremonies, the mention of which is to us distressing, were filled with joy, and during their continuance, gave themselves up to revelry and feasting. Their banquets were magnificent, and all were invited to partake; even the numerous servants were allowed to attend and participate in the general festivity. These servants, however, at the conclusion of the festival, were smothered to death, or in some other way destroyed. (*d*)

(*d*) Bryant.

It has been questioned by some, whether the Hebrews ever sacrificed human beings, in the observance of any of their religious rites; but of this, I think there can be no doubt. The Scriptures represent them as sacrificing unto Moloch. Thus in the fifth chapter of Amos, we read, "O house of Israel, ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves." Solomon built a temple to Moloch, on the mount of Olives, as we learn from 1 Kings, xi. 7. "Then did Solomon build a high place for Chamosh, the abomination of Moab, in the hill that *is* before Jerusalem, and for Moloch, the abomination of the children of Ammon." Manasseh also reared up altars to Baal, and made his sons pass through the fire. This conduct of the Israelites, is alluded to by Stephen, Acts vii. 43. "Ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them." Some, however, have supposed that they did not actually sacrifice their children to Moloch, but merely made them pass between two fires, or leap over a fire sacred to Moloch. That they destroyed them, also, is positively stated in the Old Testament. Thus the Psalmist, in the 106th Psalm, says of the Israelites, "yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood." Jeremiah also says, "They have built the high places of Tophet, which is in the valley of Hinnom, to burn their sons and their daughters in the fire." In the 16th chapter of Ezekiel, it is said of the abominations of Jerusalem, "Moreover, thou hast taken thy sons and thy daughters,

whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured ;" and again, speaking of the abominations of Aholah and Aholilah, (symbolical names denoting the two kingdoms of Judah and Samaria,) "For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it, and lo, thus they have done in the midst of my house." (*e*) Against these awful rites the Almighty had often warned his chosen people, and in fact, it was chiefly for the adherence of the Canaanites to these rites, that they were swallowed up and destroyed by the Israelites, as we learn from Scripture, as also from "the Book of Wisdom," written by a Jew of Alexandria, in the century preceding the coming of Christ ; "For it was thy will (O Lord) to destroy by the hand of our fathers, both those old inhabitants of thy holy land, whom thou hatest for doing most odious works of witchcrafts and wicked sacrifices ; and also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood ; with their priests out of the midst of their idolatrous crew, and the parents that killed with their own hands, souls destitute of help ; for it was a cursed seed from the beginning."

In some of the countries where the sacrifice of men to the gods has prevailed, captives taken in war have been the only victims, while in other places, they have been chosen by lot from the mass of the people. But in many countries, the nearest relatives, and the most fair and

(*e*) Is there any thing remarkable in the prompt obedience of Abraham to the Divine command to sacrifice his son ? Abraham was undoubtedly an idolater in early life, previous to his call, and had no doubt been accustomed to witness, or at least to hear of sacrificing the most dear children to the gods. [See Calmet's Dictionary of the Bible, art. *Abraham.*]

promising children were offered up to the gods. The Carthaginians, who were a colony from Tyre, carried with them the religion and the religious customs of their mother country. These consisted in the adoration of several deities, but more particularly of Kronus, an Oriental deity, the god of light and fire, called by the Greeks —*Koronus*. This was the same as the Moloch of the Phœnicians. Nothing in history is more shocking than the accounts of the worship of this deity, by the Tyrians and Carthaginians. On the approach of any calamity, or when any danger was apprehended, they sacrificed to Moloch whatever was most dear to them. When Hamilcar received a check in Sicily, apprehending defeat and danger, he immediately resorted to bloody sacrifices. He first sacrificed a boy to Kronus, and then drowned a number of priests, to appease the god of the sea. At another time, after a defeat in battle, the Carthaginians, seeing their enemies approaching, seized at once two hundred children of the most noble families, and offered them as a public sacrifice to the gods, to avert the impending danger. Indeed, it appears to be well established that these people reared children to be sacrificed; they were purchased of their parents, brought up to the altar like sheep, and put to death as offerings to the gods. Those who were sacrificed to Kronus or Moloch, were thrown into the arms of a large molten idol, made red with heat, the arms turning downwards, so as to drop the victims placed in them into the flames below.

"The rabbins assure us, that the idol Moloch was of brass, sitting on a throne of the same metal, adorned with a royal crown, having the head of a calf, and his arms extended as if to embrace any one; that when they offered children to him, they heated the statue from within, by a great fire; and when it was burning hot,

put the miserable victim within its arms, where it was soon consumed by the violence of the heat; and that the cries of the children might not be heard, they made a great noise with drums and other instruments about the idol. Others say that his arms were extended, and reaching toward the ground, so that when they put a child within his arms, it immediately fell into a great fire which was burning at the foot of the statue." [Calmet's Dictionary of the Bible—art. *Moloch*.]

Fathers and mothers embraced their children, thus devoted to death, with great tenderness, and encouraged them on to their fate. They even led them themselves to the sacrifice, carefully suppressing all tears, and all appearances of sorrow, from fear of offending the deity, and thus rendering the sacrifice useless. (*f*)

In reference to these cruel practices, as religious rites, Plutarch asks—"Whether it would not have been better for the Galatæ, or for the Scythians, to have had no tradition or conception of any superior beings, than to have formed to themselves notions of gods, who delighted in the blood of men: of gods, who esteemed human victims the most acceptable and perfect sacrifice? Would it not," says he, "have been more eligible for the Carthaginians to have had the atheist Critias, or Diagoras, their lawgiver, at the commencement of their polity, and to have been taught that there was neither God nor de-

(*f*) Strange effect of education, and of the *religious sentiment!* The Phœnicians who had recourse to these awful rites, would not hurt a cow, on any consideration; and the Carthaginians, though they could sacrifice their children without emotion, considered it worse than sacrilege to wound an ape. But similar instances of the religious sentiment, or of the disposition to adore, overcoming reason and natural affection, have been common among mankind. In Egypt, a crocodile ate up a child, and the mother, who witnessed it, rejoiced at the blessed fate of the child, who had, so fortunately, been eaten by a god.

mon, than to have sacrificed in the manner they were wont, to the god which they adored; wherein they acted, not as the person did, whom Empedocles describes in some poetry, where he exposes this unnatural custom. The sire there, with many idle vows, offers up unwittingly, his son for a sacrifice; but the youth was so changed in feature and figure, that his father did not know him. Thes: people used, knowingly and wilfully, to go through this bloody work, and slaughter their own offspring. Even they who were childless, would not be exempted from this cursed tribute, but purchased children at a price, of the poorer sort, and put them to death with as little remorse as one would kill a lamb or a chicken. The mother who sacrificed the child, stood by without any seeming sense of what she was losing, and without uttering a groan. If a sigh did by chance escape, she lost all the honor which she proposed to herself in the offering; and the child was, notwithstanding, slain. All the time of this celebrity, while the children were wandering, there was a noise of clarions and tabors sounding before the idol, that the cries and shrieks of the victims might not be heard." "Tell me now," says Plutarch, "if the monsters of old, the Typhons and the giants, were to expel the gods and to rule the world in their stead, could they require a service more horrid than these infernal rites and sacrifices?"

It is difficult, no doubt, to answer these questions of Plutarch satisfactorily; and, in fact, it appears as idle to talk of a nation without religion, as without love of offspring, or any other instinctive propensity. Mankind have evidently been created with a disposition to adore, and consequently, no nation has ever been found without a religion. But if this were possible—if a people did exist,

having no ideas of religion, I think their condition would be worse than that of a people who observed requirements as absurd, and rites as cruel as those which have just been mentioned. Notwithstanding the shocking character of the rites and ceremonies of such a religion, the observance of its requirements, I have no doubt, has maintained in man, through fear of the indignation of the gods, a reverence of sacred things and a regard for right conduct, which is essential to the well-being of men and of communities. The religion of the Romans was exceedingly absurd in its best forms, and but few of the more enlightened in the time of Cicero, had any belief in it; yet we find he commends it as a wise institution, well adapted to the genius of Rome and the intelligence of the times, and he inculcates an adherence to its rites. Polybius, on the same subject, says—"The greatest advantage which the Roman government seems to have over other States, is in the opinions publicly entertained by them about the gods; and that very thing which is so generally decried by other mortals, sustained the republic of Rome—I mean, *Superstition*. For this was carried by them to such a height, and introduced so effectually, both into the private lives of the citizens and the public affairs of the city, that one cannot help being surprised at it. But I take it all to have been contrived for the sake of the populace. For if a society could be formed of wise men only, such a scheme would not be necessary: but since the multitude is always giddy, and agitated by illicit desires, wild resentments, violent passions, there was no way left of restraining them, but by the help of such secret terrors and tragical fictions. It was not, therefore, without great prudence and foresight, that the ancients took care to instill into them these notions of the gods and infernal punishments, which the

moderns, on the other hand, are now rashly and absurdly endeavoring to extirpate."

I am of opinion that all religions the world has ever known, have been of use, and they have proved injurious only when they have failed to keep pace with the progress of intelligence; then they undoubtedly tend to retard the progress of mankind.

In America, we find that similar religious customs have prevailed, and probably still prevail among some of the Aboriginal tribes. On the first discovery of this country, human sacrifices were not unknown here, though they were of more common occurrence in the southern than in the northen portions of the continent. According to Spanish writers, the nations of South America, though they had then made considerable progress in the arts of civilized life, were greatly devoted to these bloody rites. Gomora says that every year there were at least 20,000 men sacrificed to the gods by the Mexicans. According to Acosta, Montezuma, in the midst of wealth, luxury, magnificence, and many of the polished arts of life, sacrificed twenty thousand men every year to the sun. In Peru, children were sacrificed, and in this respect, they surpassed the Mexicans in cruelty (*g*) At the consecration of the great temple of Mexico, by Ahuitzal the eighth king of the country, he sacrificed from sixty to seventy thousand prisoners. (*h*) They had immense buildings, where they deposited the heads of these victims, and where the Spaniards counted at one time one hundred and thirty-six thousand heads,

(*g*) In cases of sickness, Acosta tells us it was usual for a Peruvian to sacrifice his son to *Viracocha*, beseeching him to spare his life, and to be satisfied with the blood of his child.

(*h*) Clavigero.

so says Gomara, and he was thus told by two of the officers of Cortes, who counted them.

At the time of the invasion of Mexico, the chief temple occupied a large space of ground, and was garrisoned by the body-guard of the sovereign, Montezuma, the tenth and last king of Mexico. This temple was surrounded by a high wall, having many towers or pyramids, on which were placed their idol gods. At a little distance from the temple, stood the tower, where the sacrifices of men were made, which was constantly covered with human blood. "In the larger temple," says a late writer, "were two altars highly adorned, and over them the gigantic figures of their war god, Huitxilopuchtli, and his brother, Texcalepuca, the god of the infernal regions. The first had a great face, terrible eyes, was covered with gold and jewels, had a necklace of gold and silver wrought into the figures of human heads and hearts, ornamented with precious stones of a blue color, and his huge body was bound with golden serpents; the other had the countenance of a bear, with great shining eyes, and an equal profusion of gold and jewels, wrought into, if possible, a more diabolic assemblage of infernal imagery. Before the first of these figures lay three human hearts wet with human blood; before the latter four—taken from the victims while alive, by making a sudden incision in the side, tearing out the heart, and casting it before the idol, while the eyes of the victim were rolling in the death agony, and the limbs quivering in the mortal pang. These sacrifices were so frequently repeated, that the stench from the shedding of blood and its consequent putrefaction, was almost intolerable. In this place was a drum of enormous size, the head of which was composed of the skins of large serpents, making a noise,

when struck, that might be heard at the distance of two leagues; and, says Bernal Diaz, so doleful that it deserved to be named the music of the infernal regions. The bodies of all their idols far exceeded the human form in size; and were composed of mixtures of pulse and grain, formed into a paste with human blood." Mr. Southey in his "Madoc," thus describes one of the objects of this awful worship:—

"On a huge throne, with four huge silver snakes,
As if the keepers of the Sanctuary
Circled, with stretching neck and fangs displayed,
Mexitli sat; another graven snake
Belted with scales of gold his monstrous bulk;
Around his neck a loathsome collar hung
Of human hearts; the face was masked with gold;
His specular eyes seemed fire; one hand upreared
A club, the other as in battle, held
The shield; and over all suspended, hung
The banner of the nation." * * *

It has been remarked that at the time of the discovery of America, human sacrifices prevailed less among the people of North America, than among those of the South. Still the Aborigines of the north sometimes had recourse to them. The Indians of Natchez—according to M. Dirmont—formerly worshipped the sun, and burnt on the funeral pile of their chiefs, human victims, giving them tobacco to stupify them, as the Brahmins intoxicated their victims. A people living upon the Mississippi, named Tensas, like the Natchez, their neighbors, worshipped the sun, and had a temple for that luminary. The temple, having been set on fire by lightning, was all in flames, when some French travellers saw the people throw children into the fire, one after another, to appease the incensed deity.

Human sacrifices were once known in England.

"Even this island," says Bishop Porteus, "where benevolence and humanity have now (thanks to the Gospel) fixed their seat; this island was, at one time, (under the gloomy and ferocious despotism of the Druids,) polluted with the religious murder of its wretched inhabitants." In fact, Druidism took deep root in the British islands, and some of its less revolting rites and observances are still maintained there; thus showing what the history of all forms of religion show—that no new system is ever established that has not some portion of the old system incorporated with it; proving that, so strong is the attachment of mankind to some form of religious worship, that a people cannot be induced to abandon at once a system the most absurd, cruel or arbitrary, even to embrace another which is far better. "A town in Perthshire, on the borders of the Highlands, is called *Tillie* (or *Tullie*) *beltane*, i. e. *the eminence*, or rising-ground, *of the fire of Baal.* In the neighborhood is a drudical temple of eight upright stones, where it is supposed that the fire was kindled. At some distance from this is another temple of the same kind, but smaller, and near it a well, still held in great veneration. On *Beltane* morning, superstitious people go to this well, and drink of it; then they make a procession round it, as we are informed, nine times. After this, they in like manner go round the temple. So deep-rooted is this heathenish superstition in the minds of many who reckon themselves good Protestants, that they will not neglect these rites, even when *Beltane* falls on sabbath." "On the first day of May, which is called *Beltan*, or *Bal-tein*, *day*, all the boys in a township, or hamlet, meet in the moors. They cut a table in the green sod, of a round figure, by casting a trench in the ground of such circumference as

to hold the whole company. They kindle a fire, and dress a repast of eggs and milk in the consistence of a custard. They knead a cake of oat-meal, which is toasted at the embers against a stone. After the custard is eaten up, they divide the cake into so many portions, as similar as possible to one another in size and shape, as there are persons in the company. They daub one of these portions all over with charcoal, until it be perfectly black. They put all the bits of cake into a bonnet. Every one, blindfold, draws out a portion. He who holds the bonnet, is entitled to the last bit. Whoever draws the black bit, is the devoted person who is to be sacrificed to Baal, whose favor they mean to implore, in rendering the year productive of the sustenance of man and beast. There is little doubt of these inhuman sacrifices having been once offered in this country as well as in the East, although they now pass from the act of sacrificing, and only compel the devoted person to leap three times through the flames; with which the ceremonies of this festival are closed."—[Statistic Accounts of Scotland, vols. iii. and xi.]

In China, notwithstanding the denial of Voltaire, it is certain that human beings have been religiously sacrificed. The emperor Can-hi, made a law against the practice, but women were afterwards strangled at the funeral of the Prince, Ta Vang, brother of the emperor of Can-hi, and in late years, they have been known to throw their children into the river, in honor of the spirit of the rivers.

Human sacrifices have greatly prevailed among the Hindoos. Their Veedas, or sacred books, even enjoin them, and Buchanan, in a memoir on the "Expediency of an Ecclesiastical Establishment in India," informs us

of their prevalence at the present time. The sacrifices to the goddess, Kalee, are truly shocking. This goddess may be considered as one of the most terrible of the ten forms, which the goddess Doorga assumed in order to destroy two giants. "In the Kalika pooranu," says Ward, in his "View of the Hindoos," "MEN are pointed out, among other animals, as proper for sacrifice. It is here said that the blood of a tiger pleases the goddess for one hundred years, and the blood of a lion, a rein-deer, or a man, a thousand. But by the sacrifice of three men, she is pleased one hundred thousand years! I insert two or three extracts from the sanguinary chapter of the Kalika pooranu: —'Let a human victim be sacrificed at a place of holy worship, or at a cemetery where dead bodies are buried. Let the oblation be performed in the part of the cemetery called heruku, or at a temple of Kamakshya, or on a mountain. Now attend to the mode: The human victim is to be immolated in the east division, which is sacred to Bhoiruvu; the head is to be presented in the south division, which is looked upon as the place of skulls, sacred to Bhoirvou, and the blood is to be presented in the west division, which is denominated heruku. Having immolated a human victim, with all the requisite ceremonies, at a cemetery, or holy place, let the sacrificer be cautious not to cast his eyes upon it. The victim must be a person of good appearance, and be prepared by ablutions, and requisite ceremonies, such as eating consecrated food the day before, and by abstinence from flesh and venery; and must be adorned with chaplets of flowers, and besmeared with sandal wood. Then causing the victim to face the north, let the sacrificer worship the several deities presiding over different parts of the victim's body; let the worship be then paid to

the victim himself by his name. Let him worship Brumha in the victim's rhundu, i. e. cave of Brumha, cavity in the skulls, under the spot where the suturæ coronalis and sagittalis meet. Let him worship the earth in his nose, &c. Worshipping the king of serpents, let him pronounce the following incantation:— 'O best of men! O most auspicious! O thou who art an assemblage of all the deities, and most exquisite! bestow thy protection on me, save me thy devoted; save my sons, my cattle and kindred; preserve the State, the ministers belonging to it, and all friends; and as death is unavoidable, part with (thy organs of) life, doing an act of benevolence. Bestow upon me, O most auspicious! the bliss which is obtained by the most austere devotion, by acts of charity, and the performance of religious ceremonies; and at the same time, O most excellent! attain supreme bliss thyself. May thy auspices, O most auspicious! keep me secure from rakshushus, pishachus, terrors, serpents, bad princes, enemies and other evils; and death being inevitable, charm Bhuguvutee in thy last moments by copious streams of blood spouting from the arteries of thy fleshly neck.' When this has been done, O my children! the victim is even as myself, and the guardian deities of the ten quarters take place in him; then Brumha and all the other deities assemble in the victim, and be he ever so great a sinner, he becomes pure from sin, and when pure, his blood changes to ambrosia, and he gains the love of Muhadevee, the goddess of the yogu nidru, (i. e. the tranquil repose of the mind from an abstraction of ideas,) who is the goddess of the whole universe, the very universe itself. He does not return for a considerable length of time in the human form, but becomes a ruler of the

gunu dertas, and is much respected by me myself. The victim who is impure, from sin, or any other cause, Kamakshya will not even hear named. The blind, the crippled, the aged, the sick, the afflicted with ulcers, the hermaphrodite, the imperfectly formed, the scarred, the timid, the leprous, the dwarfish, and the perpetrator of muha patuku, (heinous offences, such as slaying a bramhun, drinking spirits, stealing gold, or defiling a spiritual teacher's bed,) one under twelve years of age, one who is impure from the death of a kinsman, &c. one who is impure from the death of muha goroo, (father and mother,) which impurity lasts one whole year; these severally are unfit subjects for immolation, even though rendered pure by sacred texts. Let not a bramhun or a chundalu be sacrificed; nor a prince, nor that which has been already presented to a bramhun, or a deity; nor the offspring of a prince; nor one who has conquered in battle; nor the offspring of a bramhun, or of a kshutriyu; nor a childless brother; nor a father; nor a learned person; nor one who is unwilling; nor the maternal uncle of the sacrificer. The day previous to a human sacrifice, let the victim be prepared by the text manushtuku and three devee gundhu shuktus, and the texts wadrungu, and by touching his head with the axe, and besmearing the axe with sandal, &c. perfumes, and then taking some of the sandal, &c. from off the axe, and besmearing the victim's neck therewith. If the severed head of a victim smile, it indicates increase of prosperity and long life to the sacrificer, without doubt; and if it speak, whatever it says will come to pass.'

"This work further lays down directions for a person's drawing blood from himself, and offering it to the god-

dess, repeating the following incantation; 'Hail! supreme delusion! Hail! goddess of the universe! Hail! thou who fulfillest the desires of all! May I presume to offer the blood of my body; and wilt thou deign to accept it, and be propitious toward me.'"

I have said in the commencement of this subject, that human sacrifices have uniformly ceased, as men became more enlightened. Benjamin Constant, in his great work on Religion, says these sacrifices have rapidly fallen into disuse, in countries independent of priests, but have been perpetuated a long time, where the sacerdotal power has been great; a power that never voluntarily renounces any ancient usage. It is certain that the Greeks early condemned the practice, and for the most part held it in great horror. With them it was resorted to only in times of the most pressing danger and under unusual circumstances. It never was a custom to which they were much attached, and in fact it was borrowed from other nations. Whenever the Greeks did resort to it, it was by the advice of the *diviners*, and sometimes, their advice in this respect was not followed, as was the case before the battle of Leuctra. The presages having been menacing, the diviners proposed to Pelopidas to appease the gods by human victims, but he rejected their counsel. Themistocles, in like circumstances, obeyed the diviners, but not without great reluctance. Other rites, less bloody, were usually substituted for these among the Greeks.

Neither did this practice greatly prevail among the Romans. During the consulship of Lentulus and Crassus, a law was enacted, forbidding human sacrifices. Adrian took great pains to abolish the custom. He might have been influenced to this course by Christianity.

That he had heard of it is certain, as it is said he wished to enrol Christ among the gods of Rome. After a time, the Romans substituted images for human victims. Junius Brutus ordered, that instead of immolating infants to Larundu, other ceremonies, less cruel, should be performed; and that in place of throwing thirty old people into the Tiber annually, as had been the custom, images of men should be substituted. In commemoration of this last triumph of humanity, certain games were instituted among the Romans.

Among the Franks and Gauls, the practice was long continued, even for several centuries after the Christian era; and though it can now hardly be credited, yet it is a fact that the Christians sold slaves to them to be sacrificed. (*i*)

In the islands of the South Sea and the Pacific Ocean, human sacrifices have prevailed until a very late period. Mr. Ellis, in his researches in Polynesia, says, "if an expedition of any magnitude was in contemplation, human sacrifices were offered to ensure the co-operation of the war-gods. The number sacrificed at a time varied from two to twenty." He says the custom had not ceased in 1816, for in that year a young man was sacrificed at *Tahita*, to ensure success in an attack upon their enemies. He relates another similar instance which occurred in 1808. (*j*)

(*i*) Constant "De la Religion," vol. iv. p. 228. To us, this is almost incredible, though not more so, perhaps, than the fact will be to succeeding generations, that the pious John Newton was engaged in the slave trade even after he had become distinguished for his piety; or that a celebrated divine, and President of a College in New England, sent to Guinea to obtain a slave for himself; or that many of the clergy in this country were engaged in the manufacture and sale of ardent spirits, until within a very few years.

(*j*) Polynesian Researches, by William Ellis; 4 volumes.

Messrs. Tyerman and Bennett, (*k*) have given a very interesting account of the sacrifice of three men and four hundred hogs, at Oahu, in order to appease the gods, and to mitigate the yellow fever.

"In the year 1804, when the late king, Tamehameha, was on his way from Hawaii, to invade Tanai, he halted with an army of eight thousand men, at Oahu. The yellow fever broke out among the troops, and in the course of a few days, swept away more than two thirds of them. During the plague, the king repaired to the great maræ at Wytiti, to conciliate the god whom he supposed to be angry. The priests recommended a ten days tabu, the sacrifice of three human victims, four hundred hogs, as many cocoa nuts, and an equal number of branches of plantains. Three men, who had been guilty of the enormous turpitude of eating cocoa nuts with the old queen, (the present king's mother,) were accordingly seized and led to the maræ. But there being yet three days before the offerings could be duly presented, the eyes of the victims were scooped out, the bones of their arms and legs were broken, and they were then deposited in a house, to await the coup de grace on the day of sacrifice. While these maimed and miserable creatures were in the height of their suffering, some persons, moved by curiosity, visited them in prison, and found them neither raving nor desponding, but sullenly singing the national *huru*, dull as the drone of a bagpipe, and hardly more variable, as though they were insensible of the past, and indifferent to the future. When the slaughtering time arrived, one of them was placed under the legs of the idol, and the other two were laid,

(*k*) Journal of Voyages and Travels, by the Rev. Daniel Tyerman and George Bennett, Esq.; 3 volumes.

with the hogs and fruit, upon the altar-frame. They were then beaten with clubs upon the shoulders, till they died of the blows. This was told us by an eye-witness of the murderous spectacle. And thus men kill one another, and think that they do God service."

Modern navigators have found this practice established on every newly discovered island throughout the vast Pacific ocean. In the interior of Africa, it is said, they still sacrifice captives to the gods to obtain their favor. Snelgrave was in the camp of king Dahome, after his conquest of Adra and Whidaw, and says he saw four hundred Whidaws, and a multitude of people of other nations, sacrificed to the gods. In India, it has also continued to the present time. The Indians throw men into the Ganges, who are devoured by sharks. Families desirous of posterity, vow to devote every fifth child to death for the gods; and European sailors have seen, of late years, parents push back into the waves, a young boy thus devoted, who was trying to save himself by swimming.

Such are a few references to the custom of sacrificing men, with the hope of obtaining thereby the favor of the gods; to which horrid custom men have been led by religious feelings, unguided by reason or revelation. Shall I add to this account, the innumerable company of martyrs of all religions and all sects; or the hosts who have perished in the wars of Religion? (*l*) Shall I add that 30,000 widows annually devote themselves to death in India, on the funeral piles of their husbands, to which course they are urged by their religious teach-

(*l*) Father Paul (council of Trent,) computes that in the Netherlands alone, there were hanged or put to death, 50,000 men, from the time of the edict of Charles the 5th, against reformers.

ers? or that above 30,000 men were put to death in Spain, by order of the Inquisition? Shall I narrate the carnage of St. Bartholomew's day? or detail the fact that in one century, 100,000 human beings were put to death for witchcraft in Germany, 30,000 in England, and more in Scotland?

But enough. Though these and other similar sacrifices seem to be connected with the subject under discussion we would willingly draw the veil over them. The details already given are sufficient to show that all religions and all sects have been improved by increased intelligence, and above all, by the introduction of Christianity; though when we see such men as the pious Baxter, and his associates, Calamy, and Mather, borne along by the tide of prejudice and credulity, and lending their aid through ignorance to crimes which now make us shudder, we are constrained to say that Christianity, though of Divine origin, and of itself sufficient for man's salvation, is ever retarded by ignorance and advanced by knowledge. All history shows, that its true spirit has ever been misunderstood or disregarded, where the human mind has been groping in the darkness of ignorance; that it has been comprehended, and its true excellence appreciated, only in enlightened communities; yea, more, that where it has not been thus properly understood, it has been converted into an engine for debasing and crushing the human mind, instead of elevating and improving it, as was assuredly the intent of its Divine author.

In conclusion, the details given in this section serve to convince us that the religious, is, of all the sentiments that have been given to man, the most powerful and indomitable, but that to be greatly beneficial to mankind, it needs the guidance of enlightened reason.

CHAPTER II.

RELIGIOUS RITES WHICH MUTILATE THE HUMAN BODY. CIRCUMCISION, EMASCULATION, FLAGELLATION, WOUNDING THE BODY BY CUTTING INSTRUMENTS, ANCHYLOSIS OF JOINTS BY RELIGIOUS CEREMONIES.

HAVING noticed, in the preceding chapter, the most deplorable of all the practices to which the religious sentiment has ever impelled mankind, I now proceed to consider some of those religious rites which injure and mutilate the human body without destroying it. It may be said that fasting and other austerities have the effect to change and injure the human form, and they do so; but the effects resulting from these causes will be noticed more fully under another head. In this chapter, I shall confine myself to the consideration of those religious rites which directly mutilate the human body.

Of Circumcision.

This very ancient and singular custom, which prevailed in ancient Egypt, and extensively throughout the hot climates of the east, consists in cutting off a small portion of the prepuce or foreskin of males. This was probably not at first a religious custom, but was resorted to for health and cleanliness. A very warm climate,

says M. Delpech, (*m*) produces great relaxation of this part, and sometimes gives rise to the *baturde*, a kind of gonorrhea, or ulceration of the foreskin, which circumcision prevents. Gibbon says "health, rather than superstition had first invented it, in the climate of Ethiopia," and he adds in a note, "the Ethiopians have a physical reason for the circumcision of males and even of females. It was practised in Ethiopia, according to Heroditus, long before the introduction of Judaism or Christianity." (*n*)

That it prevailed before the introduction of Judaism, I think is evident from the account given to Abraham, respecting it. No details were given to him as to the manner of performing the operation, or the instruments to be used, but it is referred to as a proceeding with which he was already acquainted. He was merely enjoined to do it as a *sign* of the covenant to be established with him, as we learn from the 17th chapter of Genesis.

"This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an ever-

(*m*) "Dictionaire des Sciences Medicales," vol. v. art. *Circoncision.*
(*n*) "Decline and Fall of the Roman Empire," chap. xlvii.

lasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."

"And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the self-same day, as God had said unto him. And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin. And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. In the self-same day was Abraham circumcised and Ishmael his son. And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him."

This custom the Jews have generally been exact in observing.

It appears also to have been sometimes practised on females, but not as a religious custom. M. Labat thinks this is evident from the appearance on examination of Egyptian female mummies. Certain it is, that in general the male mummies from Egypt exhibit proof of their having undergone the operation, at some period of their existence.

Circumcision is practised by the Mahometans, though Mahomet did not enjoin it in the Koran; his followers seeming to regard it as a valuable and ancient religious custom. It has also prevailed always, among the Arabians, Saracens, and Ishmaelites, who, as well as the Hebrews, sprung from Abraham; but among none of these nations has it been considered as an essential reli-

gious rite. The Mahometans do not practice it on very young children, nor until the child can distinctly pronounce the leading article of the Mahometan faith—"There is no God but God, and Mahomet is his prophet," or at any time between the ages of six and sixteen, though at twelve or thirteen, it is most common. The Ishmaelites did not circumcise their children until they were thirteen years old, probably because it was at this age that Ishmael himself was circumcised.

Circumcision is, I have no doubt, often necessary, and perhaps generally salutary, in warm countries. In such, it may be very proper to continue it even as a religious rite, for if the practice be salutary, its continuance as a religious rite may secure a more general observance and adoption. There can be no doubt of the fact, (nor much, I think, of the utility of the proceeding,) that in past times many religious duties were enjoined on the people by the priesthood, as a means of preserving health, although this reason was not assigned to the people. (*o*) But in temperate or cold climates, it is of no use as regards health, and as it subjects children to pain and inconvenience, if not to actual danger, it ought not to be continued. I am of opinion, however, that the early age mentioned in Genesis, for the operation, is better than the later time selected by the Mahometans. I have been assured by those who have visited Turkey, that young men who are circumcised there, are often sick and lame for several days after the operation, and that sometimes, troublesome hemorrhage ensues; a fact which I can readily believe, as I have seen it occur when

(*o*) See "Revue Medicale, 1829." Such is the conclusion of M. Pariset, of the French Medical Commission in Egypt, respecting the embalming and worship of crocodiles, &c.

the same operation has been performed upon youth in this country, for congenital phymosis. From the New Testament it would appear, that Christ intended that this practice should be discontinued, as also, all other rites and ceremonies; though this, as appears from the 15th and 16th chapters of the Acts of the Apostles, gave rise to much discussion among his followers. But from the silence of Christ and the ignorance of the Apostles of his wishes in relation to this subject, it is evident to me that our Saviour did not desire that such rites and ceremonies should be continued. Even the Apostles, though inspired to teach mankind the religion of Christ, did not claim to have had any instruction upon this subject, or certainly they would not have disagreed as they did, nor would the question have been agitated and permitted to disturb the Apostolic church.

It seems somewhat doubtful whether the Jews, previous to the time of our Saviour, had strictly and generally resorted to circumcision; for Peter, after much disputation upon the subject, arose and said, in opposition to the continuance of the custom—"Now therefore why tempt ye God, to put a yoke upon the disciples, which neither our fathers nor we were able to bear." But though the question appears to have been then settled against the necessity of having recourse to circumcision under the Christian dispensation, yet it was occasionally practiced by the Christians. For instance, Paul circumcised Timothy; though this appears to have been done from prudential motives, in order to render him more acceptable to the Jews.

Of Emasculation.

The making of Eunuchs, so far as I have learned, has been enjoined by but few religious creeds, and practiced by but few religious sects, though many individuals have advised and practiced it as a religious duty. The priests of Cybele and of Atys, among the Syrians, condemned themselves to castration ; and Eusebius says, that it became so general for the inhabitants of Osrœne and of Syria to have recourse to it, in honor of the goddess of Cybele, that the king Abgarus, in order to prevent it, made a law that those who were guilty of it, should have their hands cut off.

The Almighty, by Moses, (Deut. xxiii.) forbade his people to make eunuchs, and even forbade those who were so, to enter his temple. This law, however, seems to have been repealed ; as in Isaiah, lvi. we read—" For thus saith the Lord unto the eunuchs that keep my sabbaths and choose *the things* that please me, and take hold of my covenant ; Even unto them will I give in my house and within my walls a place and a name better than of sons and of daughters : I will give them an everlasting name, that shall not be cut off."

The making of eunuchs is referred to in the New Testament. In the nineteenth chapter of Matthew, it is stated—"There are some eunuchs, which were so born from their mother's womb : and there are some eunuchs, which were made eunuchs of men : and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive it." This has been differently understood by different persons, and has even led many to emasculate themselves. The great Origen did so, as

also some of his followers, and some of the ancient Christian sects, though these have been since considered heretical. The Catholic Church condemned the practice, and Pope Clement XIV. forbade all such as had been castrated in infancy to improve their voices, to sing or chant in the churches.

But fanatical individuals, in their endeavors to fulfil whatever they deem scripture injunctions, and to subdue every desire that they consider carnal, in violation of reason and common sense, have resorted to this sacrifice. M. Blandin (*n*) says he attended a young ecclesiastic, who, full of health and strength, was still ashamed to be for an instant abandoned to a passion, toward which nature drew him, and therefore considered it his duty to emasculate himself, which fancied duty, he performed. I have been informed of several others, and have seen one similar instance, in a pious young man who performed the operation on himself, in whom I could discover no other symptom of mental derangement, than this strong desire, as he expressed it—"to subdue all carnal desires, and to fulfil all righteousness." I need not comment on the misuse of scripture which is made to justify such conduct, nor need I give any other caution at this age of the world, on this subject, than I would give on all religious subjects; and that is—to guard most vigilantly against the first approach of fanaticism. In all situations and under all circumstances, let enlightened reason and sober reflection guide to what is just and appropriate, and to the meaning and intention of the authors of the New Testament.

(*n*) "Dictionaire de Medicine et de Chirurgie Practiques,"—vol. v.

In every instance I have known of mental alienation produced by religious excitement, I have noticed that the alienation was preceded by some unreasonable or fanatical conduct, which at the time was not so considered, but even pronounced, by those who were themselves zealously religious, commendable, and as evidencing advancement in religious attainments. I am now attending a young man whose mind is deranged, and his brain, as I apprehend, diseased; which disease was apparently induced by strong religious excitement, and long attendance on protracted meetings. After he became awakened and converted, as his parents and instructors supposed, he soon became distinguished for his zeal and engagedness, and for his ability in prayer. The consciousness of this distinction, and the praise which his efforts elicited, with probably an increased degree of excitement in his own mind on the general subject of religion, determined him to strive for higher excellence, and he resolved to pray more, and to commit the whole Bible to memory. His mother became somewhat alarmed at this, but her fears were partially allayed by the assurance of one of their religious teachers, that "young people were not apt to be too conscientious, or too much disposed to piety." The youth therefore continued on, constantly striving to make himself more perfect, and finally resolved literally to fulfil the scripture injunction to *pray always*. It was at this time that mental alienation was first perceived by his friends, though it had probably existed in a degree, for weeks or months. Measures were then taken to restore him; which, however, will probably prove unavailing; a constant pain in the head, sleeplessness and delirium, indicating settled disorder there. Now had this young man been strongly

solicited by some sensual propensities, it seems to me highly probable that, like Origen, he might have endeavored literally to fulfil other supposed commands of scripture.

Origen himself, though he ultimately became renowned for genius, industry and erudition, according to Mosheim, early exhibited a tendency to fanaticism; and in fact he never was distinguished for the soundness of his judgment. His father was a very devout man, and took great pains to instruct him in the Holy Scriptures, while yet very young. His son became renowned for his precocious genius and early piety. At the age of seventeen, he became eager to suffer martyrdom, but was prevented by his mother. He soon commenced a very austere life, living on the coarsest fare, going barefoot, and sleeping on the ground, (*o*) and soon after, construing Matt. xix. 12, literally, he emasculated himself. Judging from his subsequent course, I have no doubt he was made a better man by the operation, and that his conduct became more rational and less fanatical than it would otherwise have been. (*p*)

(*o*) Sometimes an early tendency to fanaticism is checked, either by a change in the physical system or from some other cause, and then, though subdued it gives firmness and perseverance to the character. This appears to have been the case with Ignatius Loyola, John Wesley, St. Teresa, Whitfield, Adam Clark, George Fox, &c. all of whom exhibited in early life, many fanatical propensities, such as desire for martyrdom—extreme fasting, &c. &c.

(*p*) Very numerous are the instances, in which nothing seemed wrong in the conduct, or calculated to detract from a reputation for piety, but the predominance of the sexual propensity. Dr. Gall has alluded to many such, as also, several other writers. There are some very striking instances given in "Mather's Magnalia," particularly the cases of Potter and of W. C.—vol. ii. p. 348 and 351.

Of Flagellation.

A religious society of Christians, called Flagellants, first arose in Italy in the year 1250, and afterwards spread over a large part of Europe. Something of the kind, however, prevailed in ancient times. At Sparta, a festival called Diamastagosis, was holden in honor of Diana Orthia, which received that name, because boys were whipped before the altar of the goddess. "These boys, called Bomonicæ, were originally free-born Spartans; but, in the more delicate ages, they were of mean birth, and generally of a slavish origin. This operation was performed by an officer, in a severe and unfeeling manner; and that no compassion should be raised, the priest stood near the altar with a small light statue of the goddess, which suddenly became heavy and insupportable if the lash of the whip was more lenient or less rigorous. The parents of the children attended the solemnity, and exhorted them not to commit any thing, either by fear or groans, that might be unworthy of Laconian education. These flagellations were so severe, that the blood gushed in profuse torrents, and many expired under the lash of the whip without uttering a groan, or betraying any marks of fear. Such a death was reckoned very honorable, and the corpse was buried with much solemity, with a garland of flowers on its head. The origin of this festival is unknown. Some suppose that Lycurgus first instituted it. Orestes first introduced that barbarous custom, after he had brought the statue of Diana Taurica into Greece. There is another tradition, which mentions that Pausanius, as he was offering prayers and sacrifices to the gods, before he engaged with Mardonius, was suddenly attacked by a number of Lydians, who

disturbed the sacrifice, and were at last repelled with staves and stones, the only weapons with which the Lacedemonians were provided at that moment. In commemoration of this, therefore, the whipping of boys was instituted at Sparta, and after that the Lydian procession."—[Lempriere's Classical Dict.—art. *Diamastagosis.*

But the most noted Flagellants have arisen since the Christian era, and as before said, appeared in Italy about the middle of the 13th century. "A great multitude of persons," says Mosheim, "of all ranks and ages, and both sexes, ran about the streets of cities and country towns, with whips in their hands, lashing miserably their naked bodies; and they expected, by this voluntary punishment, by their frightful countenances and their distracted cries, to procure the divine compassion for themselves and others." But at length they became so turbulent, that the Emperors and Pontiffs issued decrees to put a stop to this religious phrenzy.

After having been long restrained, they publicly appeared again in the 14th century, and produced greater excitements than before. Their re-appearance was also in Italy, in the neighborhood of Cremona. Suddenly a multitude, amounting to ten thousand persons, claiming the authority of a letter or writing sent down from heaven, issued from the surrounding cities and villages, and paraded the country, flogging themselves, and (in the first instance) begging. "The contagion spread with a rapidity which will afflict, but cannot surprise, the observer of religious absurdities; and in the course of ten years scarcely a country in Europe was exempt from its visitation. As they increased in numbers, they adopted some sort of system and method in their fanaticism;

which, though it may have varied under different circumstances, possessed the same general character. Naked from their loins upward, and marked on their front and back with red crosses, they spread themselves in numerous bands over the face of Europe. Twice every day, in the most public places, they performed their discipline, until blood flowed from their wounds; and they completed their duties by one nocturnal and private flagellation. Their appearance and character chiefly moved the enthusiasm of the Germans, who opened their doors, and entertained them at their tables. The innocence of their demeanor, the severity of their discipline, the very singularity of their enthusiasm, attracted a multitude of proselytes; but as their numbers increased, their conduct no longer escaped reproach, and the offences of individuals threw suspicion and obloquy on the whole body. By thirty-three consecutive days of flagellation, they held themselves absolved from the most heinous sins, to the disregard of the salutary penance and indulgences of the Church. And lastly they maintained that stripes were more honorable than martyrdom; that the baptism by water had passed away, and given place to the baptism by blood; and that through this last alone, was there any road to salvation. At length they attracted the attention of the public authorities, and a dreadful persecution of them commenced, till finally, Pope Clement VI. proclaimed a holy war; the master of the Teutonic order marched against them; and after a solemn fast and public prayer, that God would aid him in the extirpation of His enemies, for the glory of His Holy name, he assaulted them and massacred eight thousand; the remainder, about two thousand more, were

carried away captive into Prussia, that they might be restored, by second baptism, to the bosom of the Church.

But notwithstanding all this, they were found again in Germany, and particularly in Thuringia and Lower Saxony, in the very next century. But they had become more orderly, though they condemned as useless most of the ceremonies required by the Romish Church, and founded all their hopes of salvation on faith and flagellation.

Something of this practice has lately been revived in the State of New York, and for aught we know, may be continued at the present time; though it was there resorted to for a different purpose. People did not flagellate themselves, in this case, but parents practiced whipping their children, as a religious duty, to make them, (as they termed it,) "submit themselves to God." It prevailed in Oneida county, in that State, in 1832, though I cannot believe to any considerable extent. It was several times alluded to about that period, in the "Journal and Telegraph," a Calvinistic religious paper published at Albany, the editors of which paper, state that "the fact is susceptible of ample proof." The chief details I have seen respecting the practice, are contained in a letter from the venerable and Rev. Henry Davis, D. D., late President of Hamilton College, in the western part of the State of New York. The letter was published in the Journal and Telegraph of June 1st, 1833.

Dr. Davis states that it is true that such a practice has prevailed in Oneida county. He refers to a pious lady who said "she had used this method (whipping) with all (or some) of her own children, and had *brought them in*,"—(meaning hereby that she had *converted* them,) —and "that one of them she whipped three times be-

fore she succeeded in doing it." One other pious lady, stated that she whipped her daughter, then 13 years of age, with a corset board, for this purpose; and that to this course she was urged by another pious woman, who lent her the instrument of flagellation. It should be added in justice to these pious women, that according to Dr. Davis, their efforts were successful, and the girl, after this treatment, "promised to submit to God." (*q*)

Dr. Davis says further in his letter, that a Reverend clergyman of the Oneida Presbytery—"a man who has been regarded as possessing more than ordinary talents with unquestionable piety and discretion, and whose praise is in all the churches, was asked by a lady, in his presence,—"What do you think, sir, of the practice of whipping children, to induce them to promise to give themselves to God?" He replied—"I think there is much to be said in favor of it. We whip our children, to induce them to submit to our authority. They are rendered kind, affectionate and obedient by it. Submission to God, is the same in kind. Both are of a moral nature. Why not use the same means in both cases to produce the same effect? Solomon says—'foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him.'"

How considerable may have been the influence and effect of such arguments and observations, from clergy-

(*q*) "A missionary at Maopongo having met one of the queens, and finding her mind inaccessible to all his instructions, determined to use sharper remedies, and, seizing a whip, began to apply it to her majesty's person. The effect he describes as most auspicious; every successive blow opened her eyes more and more to the truth, and she at length declared herself wholly unable to resist such affecting arguments in favor of the Catholic doctrine."—[Narative of Discovery and Adventure in Africa," by Hugh Murray, Esq.]

men of "unquestionable piety and discretion," in continuing and extending the very reprehensible practice of whipping children until they "promise to submit to God," I do not know. I am pleased, however, to see from Dr. Davis's account, that some women hesitated about resorting to it. He mentions one woman who, on being urged to adopt this new process of conversion, replied that "she must have more *light* before she could do so." (*r*)

This subject gives me occasion again to remark on the extreme importance of guarding against the first introduction of any fanatical proceedings. Thus when it is announced as it is now days, that varied and new methods are to be tried to convert men, and that all are to study to devise some new means for this purpose, and when it is considered abundant proof of the utility of such measures that people become excited and profess or really believe that they have been converted by these new means and become regenerate, then extreme caution must be used—then must enlightened reason be consulted, and the plain precepts of Christianity be observ-

(*r*) It would have been curious to know what this woman would have considered "*light*," sufficient to have induced her to resort to this method. Would it have sufficed, for her to have been assured, that in numerous cases, where it was tried, children, after or during the operation, had promised to "submit to God?" I fear it would. On this subject, it may not be improper to state that flagellation often has very singular effects. The Abbe Boileau, in his "Histoire des Flagellans," says it is not exempt from the charge of producing disorder of manners One effect of flagellation is to increase the sensibility of the skin, and an increased sensibility in some parts of the body, by sympathetic communications may arouse sensibility in another part, where it ought to remain dormant. This fact seems to have been known to Jean Henri Meibomius, who wrote a learned work, *de flagrarum usu in re venerea*, published in 1648, with this motto—

"Delicias pariunt Veneri crudelia flagra;
Dum nocet, illa juvat; jum juvat, ecce nocet.

ed, or there will be danger of an overwhelming influx of delusion and fanaticism.

Of wounding the body by cutting instruments.

Wounding or cutting the body, has been often resorted to as a religious exercise. This was the custom of the prophets of Baal; as we read—1st Kings, xviii. 28, —"They cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them." It is probable that something like this was practised by the Hebrews, as in Leviticus, xix. 28, it is written—"Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you."

Plutarch, in his book "De Superstitione," tells us that the priests of Bellona, when they sacrificed to that goddess, were wont to besmear the victim with their own blood. The Persian magi, according to Herodotus, used to appease tempests and allay the winds, by making incisions in their flesh. They who carried about the Syrian goddess, as Apudius relates, among other mad pranks, were ever now and then cutting and slashing themselves with knives, till the blood gushed out; and even to this day, in Turkey, Persia and in several parts of India, there are certain fanatics, who think they do a very meritorious service, and highly acceptable to the Deity, by cutting and mangling their own flesh. So also certain of the Dervises, under the excitement produced by their religious ceremonies, slash most unmercifully their sides, arms and legs, with swords, cutlasses and other instruments. The custom in this instance, however, seems to have been recently abolished. Commodore Porter, in his "Letters from Constantinople," after

describing the ceremony of circumcision which he witnessed there, says he saw at the mosque of the jumping Dervishes,—"around and about the altar, a multitude of instruments of torture, such as whips, scourges of iron, chains, sharp iron spikes, rusty daggers, knives, swords, axes and hatchets, with which they formerly tortured themselves as well as one another, but *latterly the Sultan has forbidden the practice.*" This is one of the many improvements effected by that extraordinary man, Sultan Mahmoud.

Strabo alludes to the practice of the Etruscian priests tearing their own flesh, and cutting themselves in different parts of the body, and of walking on fire.

Under this head also, I should place the practices of the Hindoos, and particularly those in honor of Shivu, the destroyer. These are falling on iron spikes, piercing the tongue and the sides, swinging by hooks fastened into their flesh, &c. The following picture, from Ward, will suffice.

"This god (Shivur) is represented in various ways; sometimes as a silver colored man, with five faces; sometimes with three eyes, and one face. Another image of this deity, is the lingu, which is nothing more than a smooth black stone, in the form of a sugar loaf. This is often made of clay, for extemporaneous use.

"An abominable festival in honor of this god is celebrated; when many Hindoos, assuming the name of sunyasees, inflict on themselves, the greatest cruelties. On the first day of the festival, these sunyasees, cast themselves from a bamboo stage, with three resting places, the highest about twenty feet from the ground. From this height these persons cast themselves on iron spikes, stuck in bags of straw. These spikes are laid in

a reclining posture, and when the person falls, they almost constantly fall down, instead of entering his body. There are instances, however, of persons being killed, and others wounded, but they are very rare. A few years ago, a person at Kideerpooru, near Calcutta, cast himself on a knife used in cleaning fish, which entered his side and caused his death. He threw himself from the stage, twice on the same day, the second time, (which was fatal,) to gratify a woman with whom he lived. In some villages, several of these stages are erected, and as many as two or three hundred people cast themselves on these spikes, in one day, in the presence of great crowds of people. The worshippers of Shivu make a great boast of the power of their god, in preserving his followers in circumstances of such danger.

"The next morning early, the work of piercing the tongues and sides commences. In the year 1806, I went to Kaleeghatu, in company with two or three friends, to witness these practices; at which place we arrived about five o'clock in the morning. We overtook numerous companies who were proceeding thither, having with them drums, and other instruments of music; also spits, canes, and different articles to pierce their tongues and sides. Some with tinkling rings on their ancles were dancing, and exhibiting indecent gestures as they passed along, while others rent the air with the sounds of their filthy songs. As we entered the village where the temple of this great goddess is situated, the crowds were so great, that we could with difficulty get our vehicles along, and at last were completely blocked up. We then alighted and went amongst the crowd. But who can describe a scene like this? Here, men of all ages, who intended to have their tongues pierced, or

their sides bored, were buying garlands of flowers to hang around their necks, or to tie round their heads—there, others were carrying offerings to the goddess; above the heads of the crowd were seen nothing but the feathers belonging to the great drums, and the instruments of torture which each victim was carrying in his hand. These wretched slaves of superstition were distinguished from others by the quantity of oil rubbed on their bodies, and by streaks and dots of mud all over them. Some of the chief men belonging to each company were covered with ashes, or dressed in a most fantastic manner, like the fool among mountebanks. For the sake of low sport, some were dressed as English women, and others had on a hat to excite the crowd to laugh at Europeans. As soon as we could force our way, we proceeded to the temple of Kalee, where the crowd, inflamed to madness, almost trampled upon one another, to obtain a sight of the idol. We went up to the door-way, when a bramhun, who was one of the owners of the idol, addressed one of my companions in broken English :—'Money—money—for black mother!' My friend, not much liking the looks of his black mother, declared he should give her nothing. From this spot, we went into the temple yard, where two or three blacksmiths had begun the work of piercing the tongues and boring the sides of these infatuated disciples of Shivu. The first man seemed reluctant to hold out his tongue, but the blacksmith, rubbing it with something like flour, and having a piece of cloth betwixt his fingers, laid firm hold, dragged it out, and placing his lancet under it in the middle, pierced it through and let the fellow go. The next person whose tongue we saw cut, directed the blacksmith to cut it on the contrary side, as it had been

already cut twice. This man seemed to go through the business of having his tongue slit, with perfect sang froid. The company of natives were entirely unmoved, and the blacksmith, pocketing the trifling fee given by each for whom he did this favor, laughed at the sport. I could not help asking whether they were not punishing these men for lying. After seeing the operation performed on one or two more, we went to another group, where they were boring the sides. The first we saw undergoing this operation, was a boy, who might be twelve or thirteen years old, and who had been brought thither by his elder brother to submit to this cruelty. A thread rubbed with clarified butter, was drawn through the skin on each side, with a kind of lancet having an eye like a needle. He did not flinch, but hung by his hands over the shoulders of his brother. I asked a man who had just had his sides bored, why he did this? He said he had made a vow to Kalee at a time of dangerous illness, and was now performing this vow. A bye-stander added, it was an act of holiness or merit. Passing from this group, we saw a man dancing backwards and forwards, with two canes run through his sides, as thick as a man's little finger. In returning to Calcutta, we saw many with things of different thicknesses thrust through their sides and tongues, and several with the pointed handles of shovels, containing fire, sticking in their sides. Into this fire, every now and then, they threw Indian pitch, which for the moment blazed very high. I saw one man whose singular mode of self-torture struck me much. His breast, arms, and other parts of his body, were entirely covered with pins, as thick as nails or packing needles. This is called vanu-phora—(piercing with arrows.) The person had made a vow to Shivu thus to

pierce his body, praying the god to remove some evil from him.

"On the following day, in the afternoon, the ceremony called Churuku, or the swinging by hooks fastened in the back, is performed. The posts are erected in some open place in the town or suburbs. They are generally fifteen, twenty or twenty-five cubits high. In some places a kind of worship is paid at the foot of the tree of Shivu, when two pigeons are let loose, or slain. In other parts, i. e. in the neighborhood of Calcutta, the worship of Shivu is performed at his temple, after which the crowd proceed to the swinging posts, and commence the horrid work of torture. The man who is to swing prostrates himself before the tree, and a person, with his dusty fingers, makes a mark where the hooks are to be put. Another person immediately gives him a smart slap on the back, and pinches up the skin hard with his thumb and fingers, while another thrusts the hook through, taking hold of about an inch of the skin. The other hook is then in like manner put through the skin of the other side of the neck, and the man gets up on his feet. As he is rising, some water is thrown in his face. He then mounts on a man's back, or is elevated in some other way, and the strings which are attached to the hooks in his back are tied to the rope at one end of the horizontal bamboo, and the rope at the other end is held by several men, who, drawing it down, raise up the end on which the man swings, and by their running round with the rope, the machine is turned. In swinging, the man describes a circle of about thirty feet diameter. Some swing only a few minutes, others half an hour or more. I have heard of men who continued swinging for hours. In the southern parts of Bengal, a

piece of cloth is wrapped round the body underneath the hooks, lest the flesh should tear and the wretch fall and be dashed to pieces, but the whole weight of the body rests on the hooks. Some of these persons take the wooden pipe, and smoke while swinging, as though insensible of the least pain. Others take up fruit in their hands, and either eat it or throw it among the crowd. I have heard of a person's having a monkey's collar run through his flank, in which state the man and the monkey whirled round together. On one occasion, in the north of Bengal, a man took a large piece of wood in his mouth, and swung for a considerable time without any cloth round his body to preserve him, should the flesh of his back tear. On some occasions, these sunyasees have hooks run through their thighs as well as backs. About the year 1800, five women swung in this manner, with hooks through their backs and thighs, at Kidurpooru, near Calcutta. It is not very uncommon for the flesh to tear, and the person to fall; instances are related of such persons perishing on the spot. A few years ago a man fell from the post at Kidurpooru, while whirling round with great rapidity; and, falling on a poor woman who was selling parched rice, killed her on the spot: the man died the next day. At a village near Bujbuj, some years since, the swing fell and broke a man's leg. The man who was upon it, as soon as he was loosed, ran to another tree, was drawn up, and whirled round again, as though nothing had happened. I have heard of one man's swinging three times in one day on different trees; and a bramhun assured me, that he had seen four men swing on one tree, and while swinging, this tree was carried round the field by the crowd."

Stiffness and Anchylosis of the Joints from Religious Ceremonies.

Travellers among the Hindoos, frequently meet with devotees and religious mendicants, who have become stiff in their joints from long continuance in one posture. Some of the Faquirs continue for life in one posture; some never lie down; some have always their arms raised above their heads; and some mangle their bodies with knives and scourges. The town of Tangrenate, in Hindostan, is frequented by pilgrims, some of them from the distance of 300 leagues, which they travel, not by walking or riding, but by measuring the road with the length of their bodies, in which method of locomotion some of them consume years before they complete their pilgrimage. Mr. Ward saw a young man, who had held up his arm till it had become stiff. This young man and his companion were covered with ashes, and were without clothing, except the bark of some tree, and a shred of cloth drawn up between the legs. He told Mr. W. that he had held up his arm in this manner, three years. His manner of life was curious, showing in the clearest manner, the extreme power of the religious sentiment, and in a hot climate, where undoubtedly this sentiment is the most powerful. "After rising in the morning," says Mr. Ward, "he repeats the name of some god, using his bead-roll; he then performs the ceremonies of worship before some representative of an idol; then bathes, and goes through the ceremonies (sundhya) ordained by the shastra to be performed three times a day; then he prepares the offerings, worships his idol, and again repeats its name for some

time. At mid-day he eats; then returns to the repetition of the name of his god, till the evening sandhya; and after this he continues repeating the name of the idol till he falls asleep."

Something like this occurred among Christians, in the fifth century. The following details are found in Mosheim, vol. i. p. 410—11.

"It is incredible, what rigorous and severe laws the *Mystics* imposed on themselves, in order to appease God, and deliver the celestial spirit from the bondage of this mortal body. To live among wild beasts, nay in the *manner* of these beasts; to roam about like madmen, in desert places, and without garments; to feed their emaciated bodies with hay and grass; to shun the converse and even the sight of men; to stand motionless in certain places, for many years exposed to the weather; to shut themselves up in confined cabins, till life ended;—this was accounted piety; this, the true method of eliciting the [spark of] deity from the secret recesses of the soul. The greater part of these people were influenced, not so much by arguments and assignable reasons, as by either a natural propensity to melancholy and austerity, or by the example and opinion of others. For there are diseases of the mind, as well as of the body, which can spread like a pestilence. Yet there were some, who gave systematic precepts for this austere mode of living; for instance, among the Latins, Julianus Pomerius, in his three books, de vita contemplativa; and among the Syrians, many whose names it would be needless to mention.

"Among these examples of religious fatuity, none acquired greater veneration and applause, than those who were called *Pillar-Saints* (Sancti-Columnares,)

or in Greek, Stylites; persons of a singular spirit and genius, who stood motionless on the tops of lofty columns, during many years, and to the end of life, to the great astonishment of the ignorant multitude. The author of this institution in the present (fifth) century, was *Simeon*, of Sisan, a Syrian; who was first a shepherd and then a monk; and who, in order to be nearer heaven, spent thirty-seven years in the most uncomfortable manner, on the tops of five different pillars of six, twelve, twenty-two, thirty-six, and forty cubits elevation; and in this way, procured for himself immense fame and veneration."

A note added to this account from Mosheim, by his translator, Dr. Murdock, is so curious as to entitle it to a place here.

"This Simeon, we are told, was born at Sisan, in Syria, about A. D. 390. At the age of 13, while tending his father's sheep, he heard a public exposition of Luke vi. 21, 25; ('Blessed are ye that weep now, &c. But wo unto you that laugh now, &c.') which determined him to become a monk. Having therefore passed a novitiate of two years, he removed to a monastery near Antioch, where he lived ten years. Here his abstinence and his voluntary mortifications were so excessive, as to draw on him censure from the other monks. He once swathed himself, from his loins to his neck, with a rigid well rope of palm, during ten days, which caused his whole body to fester and discharge blood. Being expelled the monastery for such austerities, he retired to the adjacent mountain, and let himself down into a dry cave. After five days, the repenting monks sought him out, drew him forth from the cavern, and restored him to their fellowship. But not long after, he retired to a

little cell, at the foot of a mountain near Antioch, and there immured himself three years. During this period, having caused his den to be stopped up with earth, he remained buried for forty days, without eating or drinking; and when disinterred, was found nearly dead. So pleased was he with this experiment, that he afterwards kept such a fast annually, as long as he lived. He next removed to the top of the mountain, where he chained himself to a rock, for several years. His fame had now become very great, and crowds of admiring visiters, of all ranks and characters, thronged around him. He instructed them, healed their diseases, and converted heretics, pagans and Jews, in great numbers. Incommoded by the pressure of the crowd, he erected a pillar on which he might stand; elevated at first, six cubits; then 12, 22, 36; and at last 40 cubits. The top of the pillar was three feet in diameter, and surrounded with a balustrade. Here he stood, day and night, and in all weathers. Through the night, and till 9 A. M. he was constantly in prayer, often spreading forth his hands, and bowing so low that his forehead touched his toes. A bystander once attempted to count the number of these successive prostrations; and he counted till they amounted to 1244. At 9 o'clock, A. M. he began to address the admiring crowd below, to hear and answer their questions, to send messages and write letters, &c., for he took concern in the welfare of all the churches, and corresponded with bishops and even with emperors. Towards evening he suspended his intercourse with this world, and betook himself again to converse with God, till the following day. He generally ate but once a week; never slept; wore a long sheepskin robe, and a cap of the same. His beard was

very long, and his frame extremely emaciated. In this manner he is reported to have spent 37 years; and at last, in his 69th year, to have expired unobserved, in a praying attitude, in which no one ventured to disturb him, till after three days; when *Antony*, his disciple and biographer, mounting the pillar, found that his spirit was departed, and his holy body was emitting a delightful odor. His remains were borne, in great pomp, to Antioch, in order to be the safeguard of that unwalled town, and innumerable miracles were performed at his shrine. His pillar, also, was so venerated, that it was literally enclosed with chapels and monasteries, for some ages. *Simeon* was so averse from women, that he never allowed one to come within the sacred precincts of his pillar. Even his own mother was debarred this privilege, till after her death, when her corpse was brought to him; and he now restored her to life, for a short time, that she might see him and converse with him a little before she ascended to heaven. Such is the story, gravely told us by the greatest writers of that age; and as gravely repeated, in modern times, by the Catholic historians."

This *Simeon* became the founder of a sect of fanatics called "Holy birds" and "ærial martyrs," who peopled a long time the columns of the East, and continued this ridiculous form of religion so late as the twelfth century. Some ceremonies peculiar to the Roman Catholics, I think, must be painful, and sometimes injurious to the body. When at Rome, in 1829, I saw near the Basilica of S. Giovanni, the Scala Santa, or holy stairs, which at that time were covered with devotees of both sexes, slowly, and I thought painfully ascending on

their knees, occasionally kissing the steps and saying prayers. These stairs consist of twenty-eight steps, and are said to have once belonged to the palace of Pontius Pilate, at Jerusalem.

CHAPTER III.

OF AUSTERITIES, PENANCES, MONACHISM, FASTING, &C.

THE subjects treated of in this chapter, are eminently deserving the profound meditation of the philosopher and the physician. I shall not, however, inquire minutely into the probable causes, which have led devout men in all ages, and of all religions, to seek the favor of the Deity by seclusion from social life, by abstemiousness and fasting, and by numerous other penances. Whether it is natural to man in certain stages of civilization, to believe the Deity to be a malevolent being, delighted with the misery of his creatures, and demanding of them a worship influenced by fear, I shall not inquire. It is sufficient for my purpose to show the fact, that men in all ages have sought the favor of the Deity by severe penances and austerities, by extreme fasting, and by solitude and contemplation.

Of Monachism.

It is a well established fact that extreme temperance may be easily borne, and is often necessary for the enjoyment of health in hot climates, and no doubt such climates, by producing lassitude of the body, disposes people to contemplation.

Mosheim remarks that "a propensity to austerity and gloom, is a disease under which many labor, in Syria, Egypt, and other provinces of the East;" and Waddington says, "The monastic spirit was alike congenial to the scenery and climate of the East, and to the peculiar character of the inhabitants: vast solitudes of unbroken and unbounded expanse; rocks, with the most grotesque outlines, abounding in natural excavations; a dry air and an unclouded sky, afforded facilities—might we not say temptations—to a wild, unsocial and contemplative life. The serious enthusiasm of the natives of Egypt and Asia, that combination of indolence with energy; of the calmest languor with the fiercest passion, which marks their features and their actions, disposed them to embrace with eagerness the tranquil but exciting duties of religious seclusion. And thus, even in earlier ages, before the zeal of devotion superseded all other motives to retirement, we observe, without any surprise, the mention of that practice, as indigenous and immemorial."

Something of this spirit, however, has been exhibited in all countries and all climates, and my object in alluding to the conduct to which it has given rise, is to point out the influence it has upon the health of mankind; leaving the political economist to show the injury a country must sustain by having a large portion of the population idle, and devoted to celibacy.

I consider this spirit to be an effect of the Religious Sentiment, which impels men to flee society and to give themselves up to devotion, and by bodily suffering, seek to render themselves more pure and acceptable to the Deity.

As I have said, all countries and all religions have

furnished numerous instances of the kind. Such were the Gymnosophists or Brachmans of India and Hindostan, a name given to them because they usually went naked. They made philosophy or religion to consist in severe ascetic habits, and constant meditation, in order, as they said, to overcome their sensual propensities, and to become united to God. So desirous were they of purifying themselves, and of being disencumbered of their bodies, which they regarded as impure, that they often burned themselves alive, to become pure the sooner.

Such were also the Bonzes and Talapoins, priests of Fo in China and the East Indies. These devotees resemble in their habits and customs, the Christian monks, and like them, live in monasteries.

The Dervises, among the Mahometans, seem also to be actuated by the same religious spirit, and resemble the Monks of modern times and Christian countries.

Such were also the ancient Essenes and the Therapeuta, of India, Syria and Egypt. These existed before Christ, and are described by Philo, Josephus and Pliny, from whose writings all subsequent accounts of them have been derived. Some Roman Catholic writers, however, have asserted, on the authority of Eusebius, (*s*) that the Therapeuta were Christians, and that,

(*s*) Eusebius says that the Therapeutics of Judea and Egypt were Christian solitaires of the first century, and had their rules from St. Mark. But as it will be seen from Philo, this is incorrect. It should, however, be considered that many of them became Christians, and still adhering to their former customs, might, and probably did, introduce Monachism among Christians. They might also plead, that though this system existed in the time of Christ, he did not condemn it; though the censure of the Pharisees may well apply to the practices of the Essenes and Therapeutics. He who wishes to obtain a correct understanding of the ceremonies which have been connected with Christianity, should commence with the History of the Jews and of other nations, in the century preceding Christ, and learn

therefore, Monachism was derived from Christianity. But such is not the fact as regards the Therapeuta. They were Jews by birth and religion, and were known before Christ. But I have no doubt that their doctrines and example gave rise and encouragement to Monachism among Christians, and that they have exerted a baneful influence on the Christian church, even to the present day; for it cannot be denied that some notions respecting the necessity of rendering ourselves more acceptable to the Deity, by some kind of bodily suffering, are yet prevalent among Christians. Hence arises the opinion that fasting and other penances are acceptable to him. Surely those who hold to these opinions, and practice accordingly, cannot believe that an upright heart and sound morality are the essence of religion, and that to "cease to do evil, and learn to do well," is all that our Creator requires. The guilt supposed to have been contracted by Adam's fall, as held by the Jansenists and others, has also contributed to perpetuate the opinion that punishing the body by abstinence, and other mortifications, was a Christian duty.

Believing, as I have said, that the opinion which has greatly prevailed, and does now, to some extent, in the Christian church, that bodily suffering is acceptable to the Deity, was mostly derived from the Essenes and Therapeutics, I have thought proper to give a more full account of them, and therefore transcribe the remarks of Philo respecting them.

"Having spoken of the Essenes that lead a practical

the laws, religions and customs then prevalent. By this means, he will be enabled to see that many ceremonies were introduced into Christian worship, which had existed previous to Christ's appearance, and derive no sanction from his practice or his precepts.

life, I come next to treat of those who embrace the contemplative. The men among them are called Therapeuta, and the women Therapeutides, agreeable to their profession, either as they profess the art of physic, (not that commonly practised; whereby the bodies of men are cured, but a much more valuable physic, whereby they cure the souls of men of diseases much more obstinate, difficult and harder to be removed, those which they have brought upon themselves by voluptuousness, concupiscence, grief, fears, covetousness, follies, injustice, and by an innumerable company of other passions and vices,) or else they have this name, because they have learned from the law of nature, and the sacred laws of the Holy Scriptures, to worship and revere that Being, which is better than good, more uncompounded than the number of one, and more ancient than unity itself.

"They that enter into this Therapeutic profession, do not do it as led thereto by any prevailing custom, or by the persuasion of others, but being wholly drawn to it by a heavenly love, are under an enthusiastic impulse, in the same manner as the Bacchanals and Corybantes, in the celebration of their festivals, till they have attained to this their desired state of contemplation; and thereon, as if they had done with this mortal life, through their desire after that which is immortal and ever blessed, they relinquish all their worldly goods and possessions to their sons or their daughters, or their other relations, delivering to them the inheritance thereof by a voluntary choice; and if they have no relations, they then give them to their friends and acquaintance. And when they have thus divested themselves of all their worldly substance, as being now no longer withheld by an enticement, they flee from their homes without any more

looking back, leaving their brothers, their children, their wives, their parents, and all their kindred, how numerous soever, as also the society of their friends and countrymen, among whom they have been born and bred, because their conversation, should they still stay with them, would be a strong and powerful allurement to draw them away from this purpose.

"They do not leave one city to go to another, like miserable or wicked servants, who having obtained of those that own them to be sold to some other person, gain thereby only the change of masters, not the recovery of their liberty. For all cities, even those that are governed by the best laws, are full of tumult and trouble, which no one that hath addicted himself to this way of philosophy can afterwards bear. And therefore they rather choose to make their abode without the walls of cities, in gardens, and villages, and lone country habitations, seeking solitude, not out of an affected hatred to mankind, but for the avoiding of the mixing with men of different manners, knowing it to be unprofitable and hurtful.

"This sort of men are dispersed throughout many parts of the world, (for it is requisite that both Greeks and barbarians should partake of so excellent a benefit,) but Egypt abounds most with them throughout all its provinces, but most of all about Alexandria. But from all places the principal men of them retire, as into their own proper country, into a place which they have near the Lake Maria, situated upon a gentle rising hill, very commodious for them, both for its convenience in affording them there a safe dwelling, and also for the wholesomeness of its air. The houses of those who there come together, are built in a very frugal and mean man-

ner, they having their covering fitted only for two necessary things, that is, to keep them from the heat of the sun in summer, and from the cold of the air in winter: neither are they built near each other as in cities; for this would be irksome and displeasing to men desiring and seeking after solitude: neither are they far asunder, because they love at times to converse together, and also that they may the easier unite for their mutual defence, if they should happen at any time to be invaded by thieves.

"Each of them hath in this cottage a little chapel, which they call Semneum, or Monasterium, in which every one of them doth, alone by himself, perform all the mysteries of a holy life, bringing in thither, at no time, either drink or meat, or any other of the necessaries used for the support of the body, but only the law and the divine oracles of the prophets, and hymns, and such other like things, whereby knowledge and piety are increased and perfected They have God in perpetual remembrance, so that, even in their dreams, nothing else but the beauties and excellencies of divine powers run in their fancies, insomuch that several of them, while they sleep, do in their dreams deliver many excellent sayings of divine philosophy.

"Their constant usage is, to pray twice every day, that is, in the morning and in the evening. At the rising of the sun, they pray that God would give his blessing upon the day, that true blessing whereby their minds may be filled with heavenly light; and at the setting of the sun, that their minds, being wholly disburdened of their senses, and all sensible things, may, in its retirements into itself, find out truth. All the interval of time, from morning to evening, they spend in

the study and contemplation of divine things. For exercising themselves in the most Holy Scriptures, they philosophize upon them after their country manner, expounding them allegorically. For they suppose, that the words are only notes and marks of some things of mystical nature, which are to be explained figuratively.

"They have among them the writings of some ancients, who, being principal leaders of their sect, have left them many monuments of that learning, which consists in dark and secret expressions, which they, using as original patterns, do imitate that way of study. And they do not only spend their time in contemplation, but they also compose songs and hymns in the praise of God, of all sorts of metre, and musical verses, which they write in grave and seemly rhymes.

"Six days of the week they thus continue apart by themselves in the little chapel above mentioned, and there give themselves wholly up to the contemplation of divine philosophy, without going out of doors, or as much as looking abroad all that time. On the seventh day, they meet together in a public solemn assembly, and there sit down together, according to their seniority, in a decent manner, with both their hands under their garments, that is, the right hand upon the part between their chin and their breast, and the left let down by their side. Then one of the best learned of them, standing forth, discourseth to them with a grave composed countenance, and a grave serious voice, speaking with reason and prudence, and not making ostentation of eloquence, as the rhetoricians and sophists now do, but searching into and expounding all things, with that exactness of thought, as that it doth not only for the present captivate the ears, but by being thus heard, enters into the soul,

and there makes lasting impressions upon it. While this person thus speaks, all the rest give attention with silence, expressing their approbation only with the motions of their eyes and their head.

"The synagogue, or common place of assembly, where they meet every seventh day, hath two distinct enclosures and apartments in it; the one assigned for the men, and the other for the women; for it is their custom, that the women that are of the same sect and institution, should also be auditors in these assemblies. The partition wall, which separates these two enclosures, is built up three or four cubits high from the ground, after the manner of a parapet, the rest lies open to the top of the room. All which is thus contrived for the sake of two conveniences; the first, to protect that decent modesty which is naturally belonging to the female sex; the other, that while they sit in that auditory, they may easily hear what is there discoursed, nothing coming between to hinder the voice of him that speaketh from reaching to them.

"Having laid temperance as a certain foundation in their souls, they build thereupon all other virtues. They take neither meat nor drink before sunset, for they hold it requisite to employ the day in the study of philosophy, and the night in the making of necessary provision for the body; so that they allot the whole day for the former, and only a small part of the night for the latter. Some of them, in whom is a more than ordinary thirst after knowledge, forget to take any sustenance for three days together, and others there are who are so delighted and fed with feasting on wisdom, which gives to them of its doctrine richly and plentifully, that they sometimes hold out double the time, and for six days

together scarce taste of any necessary food, being nourished, as they say a sort of grasshoppers are, by the air in which they live, the melody of their hymns, as I suppose, rendering the want of food easy and supportable unto them. They looking on the seventh day to be all holy and all festival, do think it worthy of extraordinary honor. On that day, after having first taken due care of their souls, they refresh and nourish their bodies, then relaxing to themselves their daily labor, as they do their working cattle. They eat not any thing that is sumptuous or dainty, but only coarse bread; their sauce is only salt, and they that are of a nice stomach, mingle some hyssop with it; their drink is only water from the river. And thus they appease the two domineering mistresses which nature hath subjected all mankind to, that is, hunger and thirst, offering nothing to gratify them but only what is necessary for the support of life; for they eat only to assuage hunger, and drink only to quench their thirst, avoiding fulness of stomach, as that which is hurtful both to soul and body.

"And whereas there are two sorts of coverings for the body, that is, house and clothes; as to their houses, it hath been spoken to before, that they are mean, and built without art, as made only to serve the present necessary uses: so likewise as to their clothes, they have only such as are most commodious to keep out cold and heat, they using for this purpose a thick coarse garment instead of furs in the winter, and a short coat without sleeves, or a linen vestment, in summer. They universally exercise themselves in modesty; and, looking on falsity to be the mother of arrogance, and truth to be the mother of modesty, they hold each of them to have the nature of a fountain; for there flow from falsity, say

they, many various sorts of evils, and from truth abundance of good, both human and divine."

But though neither Christ or his apostles, gave countenance to severe penances, abstinence or other austerities, or direction to flee the world and seek solitude and contemplation; yet very soon after they had left the world, such practices prevailed and were considered Christian duties. The Gnostics were one of the first sects that sought to modify the religion of Christ, or to blend it with the Oriental Philosophy. They taught that it was the ill fate of the soul to be united with a body, and that in order to give more freedom to the one, it was necessary to mortify the other; that the more the habitation of the soul was weakened and attenuated, the less power would it have to withdraw the mind from the contemplation of divine things.

According to Jerome, however, Paul, the hermit of Thabias, was the first Christian who renounced social life and lived in the desert. He was the author of the Institution of the Eremites. But, as Mosheim observes, "this mode of life prevailed among Christians long before Paul the hermit; in fact it was practised long before the Christian era, in Egypt, Syria, India and Mesopotamia, and it still exists among the Mohammedans, as well as the Christians, in those arid and burning climates. For the heated atmosphere which overspreads those countries, naturally disposes the inhabitants to repose and indolence, and to court solitude and melancholy."

In the same century, Ammonius Saccas endeavored to blend all sects and religions into one. He also taught his followers, by means of contemplation, to elevate their souls above all earthly things; and to weaken and

emaciate their bodies, which were hostile to the liberty of their souls, by means of hunger and thirst, and other austerities; so that they might in the present life, attain to communion with the Supreme Being, and ascend, after death, active and unincumbered, to the universal Parent, and forever united with him.

"This new species of philosophy," says Mosheim, "imprudently adopted by Origen and other Christians, did immense harm to christianity. For it led the teachers of it to involve in philosophic obscurity many parts of our religion, which were in themselves plain and easy to be understood; and to add to the precepts of the Saviour not a few things, of which not a word can be found in the holy scriptures. It also produced that gloomy set of men, called *mystics;* whose system, if divested of its Platonic notions respecting the origin and nature of the soul, will be a lifeless and senseless corpse. It laid a foundation, too, for that indolent mode of life, which was afterwards adopted by many, and particularly by numerous tribes of *monks;* and it recommended to Christians various foolish and useless rites, suited only to nourish superstition, no small part of which we see religiously observed by many, even to the present day."

In the *third century*, the doctrines of the mystics had great influence, causing numerous Christians to retire into deserts, and to give themselves to silence and inaction for the mortification and subjugation of the body, that the soul might be enabled to attain a better knowledge of divine things. Greater sanctity was now attributed to fasting, and it became the general belief that demons laid fewer snares for the abstemious and those who fared hard, than for the full-fed, or such as lived generously.

But in the early part of the *fourth century*, Christian Monachism may be considered to have been established. "About this time lived that fanatic who assumed the name and the character of *Dionysius* the *Areopagite*, the disciple of St. Paul; and who, under the cover of this shield, gave laws and instructions to those that wished to become separated from the world, and by means of contemplation to bring back the soul—that sundered particle of the divine nature—to its pristine state. As soon as the writings of this man passed into the hands of the Greeks and Syrians, and especially into those of the solitaries and monks, it is not easy to describe how much darkness spread over the minds of many, and what an increase of numbers there was among those who maintained that converse with God is to be had by mortifying the senses, withdrawing the thoughts from all external objects, subduing the body with hunger and hardships, and fixing the attention on God and eternal things, in a kind of holy indolence.

"The truth of these remarks is evinced by that vast multitude of monks and sacred virgins who spread themselves, as soon as peace was given to the Christians, with astonishing rapidity over the whole Christian world. Many persons of this description had long been known among the Christians, living as solitaries in the deserts of Egypt. Antony was the first, who in the year 305, collected them into an associated community in Egypt, and regulated their mode of living by fixed rules. His disciple *Hilarion*, the next year, undertook the same thing in Palestine and Syria. About the same time, *Aones*, or *Eugenius*, with his associates *Gaddana* and *Azyzo*, introduced this mode of life into Mesopotamia and the neighboring countries. These were imitated by

many others, with so much success, that in a short time all the East swarmed with persons who, abandoning the occupations and conveniences of life and all intercourse with society, pined away amidst various hardships, hunger and sufferings, in order to attain to a more close communion with God and the angels. The Christian church would have remained free from these numerous tortures of the mind and body, had not that great and fascinating doctrine of the ancient philosophy gained credence among Christians, that, to attain the happiness and communion with God, the soul must be freed from the influence of the body, and for this purpose, the body must be subdued.

"This austere discipline passed from the East into the West, and first into Italy and the adjacent islands, though it is uncertain who conveyed it thither. Afterwards, *St. Martin*, the celebrated bishop of Tours, erected some monasteries in Gaul, and by his example and his discourses produced such eagerness to embrace a monastic life, that two thousand monks are said to have assembled together at his funeral. From thence, this way of life extended over the other countries of Europe. Those, however, who would acquaint themselves with these matters, should know, that there has always been a wide difference between the monks of the West, and those of the East; and that the former could never be brought to bear the severe rules, to which the latter voluntarily submitted. For, our part of the world is not so filled with persons who are by nature sour, morose, delirious, and fanatical, as those oriental regions are; nor will our bodies endure that abstemiousness in regard to nourishment, which those will which were born under a dry and burning atmosphere. It was therefore rather

the name and the shadow of that solitary life which *Antony* and others instituted in the East, than the thing itself, which was brought into the countries of Europe. (*t*)

These monks were not all of the same kind; for first, they were divided into *Cœnobites* and Eremites. The former lived and ate together in the same house, and were associated under a leader and head, whom they called *Father*, or in the Egyptian tongue, *Abbot*. The latter, the Eremites, led a cheerless, solitary life, in certain parts of the country, dwelling in hovels, among the wild beasts. Still more austere than the Eremites, were those who were called Anchorites. These lived in

(*t*) Abstaining from meat and living wholly on vegetables, is very difficult for the people of cold countries, and is perhaps injurious to them. The reformation of Luther, was no doubt aided by the general wish of a northern people to rid themselves of severe rules of abstinence. Thus it has happened that it never made much progress in the hot countries, as in Spain and Italy. In these last countries, the rigid observances required by the priesthood are easily submitted to, but not so in cold countries. This difference between the oriental and the occidental monks, as to their mode of living, and the cause of it, are pleasantly noticed by *Sulpitius Severus*, Dial. i. de Vita Martini, c. 2, p. 65. ed. Verona. One of the interlocutors, having described the dry and sparing diet of the Egyptian monks, *Sulpitius* turned to his Gallic friend, and said: "How would you like a bunch of herbs and half a loaf, as a dinner for five men?" He, reddening a little on being so rallied, replied: "You are at your old practice, *Sulpitius*, for you neglect no opportunity that occurs, to tax us [Gallic monks] with voracity. But it is cruel in you, to require us Gauls to live in the manner of angels. But let that Cyrenian [monk] content himself with such a dinner, since it is his necessity or nature to go hungry. We, as I have often told you, are Gauls." In the same dialogue, cap. 4, p. 69, 70, he taxes *Jerome* with accusing the monks of edacity, and goes on to say: "I perceive that he refers rather to the oriental monks, than to the occidental; for edacity in the Greeks [and orientals,] is gluttony; *in the Gauls it is nature*." Immediately, therefore, on the introduction of the monastic institution into Europe, the occidental monks differed widely from the oriental in their customs and mode of living, and were taxed by them with voraciousness and gluttony.

desert places, with no kind of shelter; fed on roots and plants, and had no fixed residence, but lodged wherever night overtook them, so that visitors might not know where to find them. The last class of monks were the *Vagrants*, called by the Egyptians *Sarabaitæ*, who roamed about the provinces, and from city to city, and got their living without labor, by pretended miracles, by trafficking in relics, and by other impositions. Among the *Cœnobites*, many were vicious and profligate; but not so many as among the *Sarabaites*, most of whom were knaves and villains. Of the *Eremites*, the greater part were delirious fanatics, who were not in their right mind. All these monks were hitherto *laymen*, or separated from the clerical order, and under the care and protection of the bishops. But many of them were now admitted into the rank of *clergymen*, even by the command of the emperors; and so great was their reputation for sanctity, that bishops were often chosen from among them."

The original monks of Egypt have ever been considered by Roman Catholic writers, as the true models of monastic perfection. Their number was exceedingly great, amounting at times to one half the population. The life that many of them led was one of constant toil and suffering, and, according to their own statements, from the most pious, even if mistaken views. "We are not destitute of parental consolation, (said the hermit Abraham, who belonged to the class of Anchorets of Egypt, about the year 400,) nor devoid of means of easy sustenance, were we not bound by the command of our Saviour to forsake all and follow him. We are able, if it seemed good, to build our cells on the banks of the Nile, instead of bringing our water on our heads from

four miles' distance, were it not that the apostle has told us, that 'every man shall receive his reward according to his labor.' We know that in these our regions there are some secret and pleasant places, where fruits are abundant, and the beauty and fertility of the gardens would supply our necessities with the slightest toil, were it not that we fear 'to receive in our life-time our good things.' Wherefore we scorn these things, and all the pleasures of this world; and we take delight in these horrors, and prefer the wildness of this desolation, before all that is fair and attractive, admitting no comparison between the luxuriance of the most exuberant soil, and the bitterness of these sands. (*u*)

Monkery continued to increase, and in the sixth century, says Mosheim, "whole armies of monks might have been enrolled, without any sensible diminution of the number any where. In the west, this mode of life had patrons and followers without number." A Spanish author states that he counted in Spain, 47,000 abbeys, 40,000 priories, and 14,000 convents, and that none of them had less than 300, and some of them 800 persons. The manners of these religious recluses were singular enough. All of them were bound to submit to severe rules of diet, and some of them lived lives of excessive

(*u*) Such conduct, and for such reasons, seems now to us, very ridiculous; yet even at the present time, we see those professing to be Christians, contradicting Christ, by making his yoke severe, and his burden heavy. "I should advise any congregation, who are calculating to have a circle of parties, in the mean time to dismiss their minister, and let *him* go and preach where the people would be ready to receive the word and profit by it, and not have him stay and be distressed, and grieved, and killed, by attempting to promote religion among them, while they are engaged heart and hand in the service of the devil."—[Rev. Charles G. Finney's 13th Lecture on Revivals of Religion.]

and dangerous abstemiousness. St. Hilarion ate but five figs in a day, and often fasted four entire days. Some passed the nights out of doors, and most of them were obliged to rise at or before sunrise, to pray. The doctrines they taught were not only absurd but dangerous to health and life. They highly prized martyrdom, many longed for it, and sought it in various ways, and all had recourse to some measures to produce bodily suffering. St. Ephraim taught that it was necessary to flee from all gayety and laughter forever, and to live perpetually in fear of hell, both day and night. "Man being a criminal," said St. John Climaque, "ought to tremble continually in the presence of the eternal and terrible Judge." This same author says, old men who had lived in monasteries eighty years, and submitted to the severe rules enjoined, had become greatly perfected, and were brought to a state of infancy in mind, which was called a holy simplicity.

The doctrine was zealously inculcated, that it was necessary to abandon parents and homes for this kind of life. St. Thomas abandoned his wife and children in poverty, to live in solitude. When St. Basil was told that the Scriptures taught to honor parents, he said, that was addressed to the people of the world, not to those who had renounced it.

These devout men sought unhealthy places to live in, and called it exposing themselves for God. "Sickness," says one of them, "appears to be natural to the Christian. The religious man ought to consume himself like a candle for the light of mankind." Their missionaries were urged to, and did seek out the most barbarous cannibals, and there exposed their lives, with the cross in their hands. Never were greater sacrifices, or more dar-

ing exposures of life, made by religious men, than by the missionaries of that time. St. Bernard prided himself and congratulated his followers, that since they had given themselves up entirely to religious duties, they had feeble stomachs and were sickly; and quoted St. Paul, (2 Cor. xii. 10,) as an example—a similar instance.

St. Ambrose taught that the precepts of physicians were contrary to celestial science. "They, (said he,) are opposed to long fasts and long watchfulness, and condemn continual prayer, but whoever follows them will lose himself. Hippocrates and his followers taught to preserve life, but Jesus Christ to lose it; which of them will you follow? Consider that you are religious men, and not physicians; and that you will be judged by your profession, and not by your health."

Such are a few of the precepts advanced by the advocates of Monachism, in times past, and the careful observer will not fail to see that some of these opinions in a less striking and less objectionable shape are occasionally advanced by some very religious teachers of the present day.

Still, some credit is due, even to the early monks; for like all other institutions of great magnitude the world has ever known, they have undoubtedly been of use. Monasteries were usually established in woods and large forests, which would not have been cleared and improved but for these monks; and it should not be forgotten, that the most important duty of the early monks, was to labor with their hands. (*v*)

"Four objects (says Waddington,) were comprehend-

(*v*) "Whoever works," says Cassiani, "is attacked only by one demon, while the lazy man is by a thousand."

ed in their profession—solitude, manual labor, fasting and prayer: and we cannot forbear to observe how large a portion of their time was devoted to the second. Indeed, so strictly was the necessity of such occupation inculcated, that the moderation of their other duties might almost appear to have been prescribed with that view. A body, debilitated by the excess of fasting or discipline, would have been disqualified for the offices of industry which were performed by the monks of Egypt. Without any possessions, and holding it alike discreditable to either beg or accept, they earned their daily bread, by their skill and diligence in making mats or baskets, as cutlers, as fullers, or as weavers, insomuch that their houses may seem to have resembled religious manufactories, rather than places consecrated to holy purposes; and the motive of their establishment is liable to the suspicion of being, in some cases at least, worldly and political. Yet in the descriptions of their practice, both objects were so united, that the prayer seems to have been inseparable from the labor. To that end, the employments which they chose were easy and sedentary, so that the mind might be free to expatiate, while the hands were in exercise. At the same time, they maintained that perpetual occupation was the only effectual method to prevent distractions, and fix the soul on worthy considerations; that thus alone the tediousness of solitude, and its attendant evils, can be remedied; that the monk who works has only one demon to tempt him, while the monk unoccupied is harassed by demons innumerable." Finally, however, by the legacies of the pious, they became rich, and worked less out of doors, but many of them devoted their lives to transcribing books; and thus,

many of the valuable works of the ancients have been preserved. (*w*)

The suppression of Monachism commenced by the religious reformation of Germany under Luther; in England, under Henry VIII.; by the abolition of the Jesuits, in Portugal and France, in the middle of the 18th age; and by the suppression of the convents by Joseph II. in Austria. The revolution in France, finally completed their overthrow in that country, or has left to subsist but a few institutions, and these may be considered useful, especially in furnishing attendants in hospitals. In some other parts of Europe they still exist. In Spain, there are said now to be 1715 convents or monasteries. A few of them are rich, but only a few. Eight hundred and ninety of them contain less than twelve monks, and these are to be suppressed.

I hardly need add, that this kind of life is injurious to the health, both of body and mind. Medical writers enumerate many diseases to which these religious recluses, of both sexes, were peculiarly liable. Besides, a life thus passed, contrary to the wishes of nature, has the effect to render the character austere, despotic, (*x*) and often melancholy; and at the same time, disposes to exaltation and excitement of the brain and nervous system, and gives rise to innumerable nervous complaints.

But there is little need of cautioning the people of this country against such institutions. They are not of

(*w*) For further curious particulars relating to the discipline and conduct of the early monks, see Rapport's du Physique et du Moral de L'Homme by Cabanis, vol. 2. Also Zimmerman on Solitude, in four volumes.

(*x*) Those of the Popes which have been taken from the monasteries have in general been the most cruel and despotic.

a kind that can flourish in a republic. Among the good effects of a free government, is, calling into action the talents of each individual, and developing genius of every kind.

Hence we read of no monasteries in ancient Greece or Rome, while they flourish under absolute governments. Still, this slight history of Monachism will not be without its use, as it will serve to show how similar are the character and opinions of religious zealots in all ages, and how dangerous it is to follow implicitly their injunctions.

Of Fasting.

Fasting is a religious custom that has been commanded, or has prevailed, in nearly all, if not all, the religions of the world.

The Egyptians had numerous religious fasts, as did also the Phœnicians, the Assyrians, and Hebrews. (*y*) According to Herodotus, the Egyptians prepared themselves, by fasting, for the great festival of Isis. Before being initiated into the mysteries of this celebrated Deity, it was necessary to fast ten days, and to abstain from wine. The Therapeutia, a body of Jewish fanatics, described in the preceding chapter, were remarkable for their great abstemiousness, and for the length and severity of their fasts. They abstained from wine altogether, and often fasted three days at a time. The Greeks, borrowing from Egypt many of her sacred rites, also had recourse to fasting. Initiation into the myste-

(*y*) See "Morin, De l'usage du jeune chez les anciens par rapport a la religion."

ries of Ceres, (z) was preceded by severe fasting, and during the celebration of her festivals, the whole city kept a fast. The Lacedemonians also, had recourse to very severe fasts, as religious duties, and their fasts extended even to the beasts. The Romans were frequently commanded by the oracles to fast, especially during great public calamities. Here also the worship of Ceres prevailed, and fasting constituted a part of the ceremony.

The Assyrians had very severe fasts, whenever they apprehended any great calamity. Thus when Jonah prophesied against Nineveh, the king of Nineveh "arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, let neither man nor beast, herd nor flock, taste any thing; let them not feed nor drink water." Jonah iii. 6, 7.

The aboriginal inhabitants of America had this ancient custom among them; and according to Charlevoix, observed severe fasts before going to war, and on other occasions.

Devotional fasts for the expiation of sins, it appears, were common among the Israelites; though the history of the patriarchs, gives no account of *their* observance of the custom. Individuals among them fasted when visited personally by any extraordinary calamity. Thus David fasted during the sickness of his child. 2 Samuel xii. 21.

"The Jews, (says Calmet,) in times of public calamity, appointed extraordinary fasts, and made even the

(z) Ceres is the same as the Isis of the Egyptians. Her worship, it is said, was first introduced into Greece, by Erectheus.

children at the breast fast. See Joel ii. 16. They begin the observance of their fasts in the evening after sunset, and remain without eating until the same hour the next day, or until the rising of the stars; on the great day of expiation, when they are more strictly obliged to fast, they continue without eating for twenty-four hours. Men are obliged to fast from the age of full thirteen, and women from the age of full eleven years. Children from the age of seven years fast in proportion to their strength. During this fast, they not only abstain from food, but from bathing, perfumes, and ointments; they go barefoot and are continent. This is the idea which the eastern people have generally of fasting; it is a total abstinence from pleasures of every kind. Besides those fasts, which are common to all Jews, others, which are devotional, are practised by the most zealous and pious. The Pharisee says (Luke xviiii. 12,) 'I fast twice a week,' that is, on Thursday, in memory of Moses' going up mount Sinai on that day; and on Monday in memory of his coming down from thence. It is said that some Pharisees fasted four days in the week; and in the Greek of Judith, we read, that she fasted every day, except 'the eves of the sabbaths, and the sabbaths; and the eves of the new moons, and the new moons; and the feasts and solemn days of the house of Israel.'"

Fasting has also been observed as a religious duty, to a great extent, by the Bonzes and Talapoins, priests of Fo, in Eastern Asia and China, and also by the Gymnosophysts or Brachmans of India.

But probably the Mahometans have the longest fasts of any religious people. Mahomet enjoined fasting, as a duty of exceedingly great importance; indeed he

considers it *one* of the four fundamental points of religious practice, which are, prayer five times a day, fasting, alms-giving, and the pilgrimage to Mecca. Of so great moment did he consider fasting, that he used to say it was the "gate of religion, and the odor of the mouth of him who fasteth, is more grateful to God than that of musk."

The strictest of all the Mahometan fasts, is that of the month *Ramadan*, which is the ninth month of the Turkish or Arabic year. Mahomet told his followers that in this month, God sent the koran down from heaven by the angel Gabriel, who delivered it to him chapter by chapter. In commemoration of this great event, Mahomet instituted this fast, which somewhat resembles the Christian Lent, though it is more rigorously observed. During the whole month, they abstain entirely from meat and drink, every day, from the time they can "plainly distinguish a white thread from a black thread by the day-break," till the end of evening twilight; and during all this period they must be constantly at the places of religious worship. The Turks do not even swallow their spittle, while this fasting is continued. No artist or laborer is exempted from the observance of this fast; and those who are sick, or travelling, or serving as soldiers in the field, and so circumstanced that they cannot observe it in the month Ramadan, are nevertheless obliged to fast another entire month.

Mahomet very wisely instituted this fast during the hottest season of the year, a time when abstemiousness is beneficial to health; and he also disconnected it with revelry and drunkenness. The Mahometan fast is not preceded by that remnant of bacchanalian and pagan

worship, the Carnival, which is made to introduce the long fast of the Christian church.

But I presume that some of those calling themselves the followers of Christ, have been more strict in fasting than those of any other religious faith. It was not, however, until after the death of the apostles, that fasting was considered an important duty, and if I am not much mistaken, the practice of abstemiousness as an essential duty of Christians, was first insisted on by the Gnostics, one of the first sects that disturbed the peace of the church.

In the second century, Ammonius Saccas directed his followers to weaken their bodies, which, as he said, were hostile to the liberty of their souls, by means of hunger and thirst; and these views were entertained and advocated by Origen and the Mystics. Montanus soon after taught that fasts ought to be more numerous. But I have more fully described the progress of these notions respecting the importance of abstemiousness and other penances, in the preceding chapter, on the subject of Monachism; and for the present I shall confine myself to a few of the facts respecting the fasts of the Christian church.

The Catholic church, orders many days of fasting and abstinence. The most important is that of the forty days of Lent; a fast intended to prepare Christians for the Easter festival. In the Latin church, Lent formerly lasted but 36 days, which being the tenth part of the year, was thus devoted to God. In the fifth century, four days were added, in imitation of Christ's fasting forty days. Protestants generally consider Lent not to have been established before the second or third century; but the Catholic church maintains that it is of apostolic

origin, because, say they, as it was found established in the church, and did not originate from a council, it must therefore have descended from the apostles.

The civil laws, at one time, were very severe against those who neglected to fast. Charlemagne ordered that all those who transgressed the rule of the church not to eat in Lent, should be put to death; and in Poland, any one, who violated the rules of abstinence prescribed by the church, had his teeth taken out. Children, when eight years old, were obliged to keep Lent, and also other fasts. Some sects had numerous fasts. The Latin monks formerly had three fasts of forty days each, and the Greeks, four of seven days each, besides Lent. The Armenians had eight fasts in a year; so that, as Chardin observes, the people abstained from food most of the year. On occasion of any calamity, fasts were ordered. Thus the Rogation days were instituted, with processions and fasting, against injurious insects and other calamities, by Mamericus, Bishop of Vienna, about the middle of the fifth century, and which are still enjoined to be kept by the Episcopal church.

Until the year 1200, one meal a day was eaten during Lent. The eighth council of Toledo, in 653, orders that those who break their fast without necessity, shall eat no meat during the whole year, and shall not partake of the Lord's Supper at Easter. The council of Narbonne, in 1609, established as a rule, in relation to fasting, that the Bishops should summon together the physicians before Lent, and exhort them not to give certificates readily and without cause, (for by certificates from physicians, liberty to eat meat in Lent could be obtained,) and thus run the risk of ruining themselves

and those to whom they gave them, by employing *Science against God himself.*

The Church of England enjoins fixed days for fasting and abstinence, among which are the forty days of Lent, and every Friday except Christmas day. Other fasts are occasionally appointed in England, by royal proclamation. The church, however, gives no particular direction concerning fasting, and the ordinance of Parliament, prohibiting meat on fast days, is said to be designed for the encouragement of the fisheries and navigation.

In many of the United States, and especially in the New England States, there are annual fasts by proclamation of the Governor; and during the war of 1812-15, there was a national fast ordered by proclamation of the President of the United States.

Such are a few facts connected with the history of fasting. We have seen that it has prevailed in all ages, and in all religions, and that it has been carried to a great extent by the followers of Christ. Believing, as I do, that whatever was established and enjoined by our Saviour, is beneficial to mankind, and not injurious to health, it becomes important to ascertain what were his injunctions respecting fasting. It must, I think, strike every one with surprise, who has paid any attention to the fasts of the Christian church, to find that, as Calmet observes, "it does not appear by his own practice, or by his commands, that our Lord instituted any particular fast;" and the learned Mosheim observes—"no law was enacted by *Christ* and his *Apostles* concerning fasts; but the custom obtained, that most Christians, occasionally and privately, joined abstinence from food with their prayers; and especially when engaged in undertakings

of great importance. How much time a man should spend in this exercise, was left to the private judgment of each individual; nor did a person expose his character at all, if he thought it sufficient for *him* to observe only the rules of strict temperance. Of any solemn *public* fasts, except only on the anniversary day of the crucifixion of *Christ*, there is no mention in the most ancient times. Gradually, however, days of fasting were introduced; first by custom, and afterwards by legal sanction. Whether any thing of this nature occurred in the first century, and what days were devoted to fasting, we have not the means of deciding."

It is true that Christ himself fasted forty days and nights, but this is more than human nature can sustain. He gave no command for any one else to attempt it, though it is true that in all ages, many have attempted to imitate Christ in this respect. (*a*) The disciples of John interrogated Jesus, respecting the non-observance of fasts by his own disciples. "Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bride-chamber mourn, [fast,] as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast." Matt. ix. 14, 15. His reply cannot be construed in favor of the custom. He alludes to a coming time of sorrow, when nature would withdraw the appetite, and then fasting would occur as the natural result of sorrow. This kind of fast-

(*a*) Dositheus, a Samaritan, fasted so rigorously as to occasion his death. He ought, however, to be ranked among the insane.

ing, the New Testament may commend, but it does not authorise any other.

"Defraud not ye one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency." 1 Cor. vii. 5. This is alluded to, as supporting and authorizing fasting. It can hardly be so considered if we receive the above quotation from the common translation. But late investigations show that the word *fasting* is an interpolation. (*b*) Indeed, there is much in the New Testament to show that all ordinances were done away. St. Paul says, (Col. ii.) that Christ has effaced the obligation we were under as respects ordinances; and that we shall not be judged "in meat, or in drink, or in respect of a holy day." Tertullian, who flourished in the second century, observes—"the Christian's God has not prescribed any fast, nor forbid him any aliment: that which he has forbidden him are actions that are bad; that which he has commanded, are actions that are good." (De Jejune adv. Psych.) St. Basil also observes—"the true Christian fast consists in abstaining from vice—to fast from disputes, malignity and injustice."

This kind of fast is of perpetual obligation upon the Christian; but I see no ground, in any of the teachings or practices of Christ, for abstaining from food, unless the appetite is impaired. When Christ had fasted forty days, it is said that he became an hungered, and did eat; plainly implying that during the period of fasting, he had not been an hungered. Indeed fasting, as a Christian duty, is hardly reconcilable with the care which Christ

(*b*) See Griesbach.

had for the bodies of men, as evidenced by his numerous miracles wrought for its welfare, and even a miracle to feed the multitude.

But though Christ did not authorize fasting from food, yet his religion is one of strict temperance. While it imposes no observances that may not be kept, alike in every place, and by all mankind, it gives liberty to enjoy the gifts of God; at the same time discountenancing austerities and penances, and too great sensual indulgence.

Seeing, therefore, that there is not from Christ any injunction upon us to keep this ordinance, let us inquire into the propriety of it as regarding health.

I have no doubt that many persons eat daily, more food than is for their health; and this is probably more the case with the people of the United States, than with those of any other country, for no other country furnishes so abundant a supply of nutriment for all its inhabitants. I therefore admit that an occasional fast among such a people may be useful, by giving the over-tasked stomach a time of repose. But no general rule can or ought to be given for the observance of a whole community. Occasional fasting may be beneficial in some cases, and in others, not injurious, but to many persons it may prove very injurious. While in hot climates, abstemiousness and occasional fasts are conducive to health, in cold climates they are dangerous. The inhabitants of cold countries must have frequent supplies of stimulating, nutritious food, in order to enjoy good health and to possess all the powers of the system in full vigor. Warm climates will permit people to live wholly on vegetables—but cold will not. Thus the Reformers in the north of Germany were the first to rebel against severe

fasts; and the emperor Maximillian, in 1519, begged Pope Leo X. to divide Lent into three parts, so that the Germans might be induced or enabled to keep it. Perhaps in times of barbarianism, and among a violent and ferocious people, fasting was essential to keep the passions of the people subdued, and the people themselves in subjection.

The priests of olden time were also legislators; and no doubt they were well aware of the effect of low diet and fasting, in rendering men more humble and obedient. Other means to effect the same object were also resorted to. Thus at one time it was ordered by the Superiors of the monasteries, that the monks should be bled six times in a year, in order as it was stated "to repress their vicious tendencies." Certain it is that it had the effect to make them submissive and obsequious, and the faithful were no longer scandalized by the very robust and healthy appearance of these devout persons. From a full consideration of the subject, it appears to me that days of fasting, or abstaining from food, had better be discontinued. We have seen that they have not the support of sacred authority; and surely no one will insist that Christians are obligated to religiously keep such days, when neither Christ or his apostles have enjoined it.

Though, as I have said, occasional fasting, or abstaining from one meal, may not be injurious to some people, yet to many it is so, especially to the young, who do not endure fasting so well as the aged. Generally some injury arises from interrupting accustomed habits, such as omitting one full meal, especially to laboring men. Under great mental or moral excitement, life may be sustained for a long time without nourishment, and even

without sleep, and exposed to cold; as is evident from the histories of the austerities of Catharine de Cordue, and other devotees. Women, however, endure fasting better than men. In long days, to take no food through the day, would injure most people; and would be fatal, of course, in countries where the sun does not set for months, if the Mahometan fast, from sunrise to sunset, should be observed. An annual fast ordered by Government is truly ridiculous. That the civil power should thus interfere in religious duties, and order what is never but partially complied with, can have no other than an injurious effect. The day appointed for fasting, is usually a day of revelry; (*c*) and thus the moral and religious sense of a community is injured, by the people becoming accustomed to disregard the advice of Government, and the recommendations of their religious teachers.

Habitual temperance would be far better than occasional or special fasting, and in my opinion more conformable to Christ's teaching. The simple and proper rule for fasting, appears to me to be—to fast when nature, by sorrow or sickness, destroys the appetite. (*d*)

(*c*) On the day appointed for the last annual fast, in this State, I had occasion to go into three adjoining towns, in all of which, I saw crowds amusing themselves by ball playing, and other diversions.

(*d*) I have noticed within a few years, that fasting has been greatly urged by the clergy in this country, as a religious duty, especially by what are called the "*new measure clergy*." The Rev. W. C. Walton, in his Tract on Special Efforts to promote the work of God, says—"it is a remark founded on experience, that Fasting often contributes much to the efficacy of Prayer," and urges more attention to it. He, however, gives no details of his experience in this respect.

CHAPTER IV

INFLUENCE UPON HEALTH, OF SOME OF THE RITES, SACRAMENTS AND CEREMONIES OF THE CHRISTIAN CHURCH.

I do not include in this section, Rites, Sacraments or Ceremonies, prevailing in other religions than the Christian. I wish the work to be of practical utility, and therefore shall confine myself mostly to remarks applicable to customs prevalent in the country where it will circulate.

Numerous ceremonies have prevailed in the Christian Church, but most if not all of them have given rise to much disputation and controversy, both as to the proper manner of celebrating them, and also as to their institution by Christ and his apostles, and their authority for the observance of them. The Roman Catholic and Greek churches agree as to the doctrine of the Sacraments, which they say are seven—to wit;—Baptism Confirmation, Eucharist, Penance, Extreme Unction, Orders and Marriage. The Protestants in general acknowledge but two sacraments—Baptism and the Lord's Supper. Luther and Melancthon at first ranked Penance or absolution as a sacrament, but afterwards considered it only as a preparation for the Lord's Supper. The Quakers and some other Christian sects, consider the sacraments as of little importance, and not binding

upon Christians. Of these sacraments, the Lord's Supper and Baptism have very generally been celebrated in Christian churches, and these two, I propose first to examine.

Of the Lord's Supper.

As this is celebrated in many places, I suppose there is no objection to it, on account of any injurious effect upon the health, i. e. when the ceremony is short and does not interfere with the usual meals of the day, and when the bread and wine, or whatever else is used, is of good quality and taken in small quantity. But as it is not always so celebrated, it is therefore important to examine the subject a little in detail.

In the first place, it appears to me that it will be proper to inquire what has been, and are, the various methods of celebrating this ceremony; secondly, to learn what command or directions for it, are furnished by the Divine author of our religion; and lastly to show in what respect it affects the health.

First, then,—what has been the history of this sacrament, as it is called? According to Ecclesiastical historians, the celebration of the Lord's Supper was at first accompanied by hospitable meetings, called agapæ or love-feasts; every Christian, according to his circumstances, bringing portions of wine and bread, and other things, as oblations to the Lord: in this, then, there was a resemblance to customs previously existing among the Jews. But in order to have a clear idea of the manner it was celebrated in the earliest times of Christianity, it is necessary to read attentively, the accounts given of it by the earliest fathers. The following full and authen-

tic detail from the first *Apology* for the Christians of *Justin Martyr*, enables us to learn how it was celebrated in his time. He lived about 150 years after Christ.

"On the day which is called *Sunday*, all, whether dwelling in the towns or in the villages, hold meetings; and the memoirs of the apostles, and the writings of the prophets, are read, as much as the time will permit; then, the reader closing, the president, in a speech, exhorts and excites to an imitation of those excellent examples; then we all rise, and pour forth united prayers; and when we close our prayer, as was before said, bread is brought forward, and wine, and water; and the President utters prayers and thanksgivings, according to his ability, and the people respond, by saying *amen;* and a distribution and participation of the things blessed, takes place to each one present, and to those absent, it is sent by the Deacons. And those who are prosperous and willing, give what they choose, each according to his own pleasure; and what is collected, is deposited with the President; and he carefully relieves the orphans and widows, and those who from sickness or other causes are needy, and also those in prison, and the strangers that are residing with us, and in short, all that have need of help. We all commonly hold our assemblies on *Sunday*, because it is the first day, on which God converted the darkness and matter, and framed the world; and *Jesus Christ*, our Saviour, on the same day, arose from the dead."

From this it seems that the Lord's Supper was at first celebrated every Sunday, and it appears to me, was like an ordinary meal among friends, devoted to some common cause in which they all felt much engaged. It is certain that wine was not always used clear, as wine and

water are spoken of, and portions of wine and water were sent to the sick, from the table, and I believe also to infants in a subsequent age, for very early, this rite was deemed essential to salvation. Some further light is thrown on this subject by the same authority—Justin Martyr, in his account of the manner of receiving new converts into the churches, about the year 150. As the account is important in other respects, and as I may have occasion again to refer to it, I will quote the whole of it. It is contained in his (so called) second *Apology*.

"In what manner we dedicate ourselves to God, after being renewed by Christ, we will now explain; lest, by omitting this, we should seem to dissemble in our statement. Those who believe and are persuaded, that the things we teach and inculcate are true, and who possess ability thus to live, are directed to pray with fasting, and to ask of God the forgiveness of their former sins; we also fasting and praying with them. Then we conduct them to a place where there is water; and they are regenerated [baptized]; for they receive a washing with water, in the name of the Father of all, the Lord God, and of our Saviour, *Jesus Christ*, and of the Holy Spirit. For Christ said, *Except ye be regenerated, ye shall not enter into the kingdom of heaven.*" "This washing is likewise called *illumination;* because the minds of those who have learned these things, are enlightened. And whoever is enlightened, is washed in the name of *Jesus Christ*, who was crucified under Pontius Pilate; and in the name of the Holy Spirit, who by the prophets, foretold all that relates to Christ." "And after thus washing the convinced and consenting person, we conduct him to where the brethren, as we call them, are assembled; and there offer our united suppli-

cations, with earnestness, both for ourselves and for the enlightened person, and for all others every where; that we may conduct ourselves as becomes those who have received the truth, and by our deeds prove ourselves good citizens, and observers of what is commanded us; so that we may be saved with an eternal salvation. And on ending our prayers, we salute each other with a kiss. Then, there is placed before the President of the brethren, bread, and a cup of water and wine; which he taking, offers praise and glory to the Father of all, through the name of the Son and of the Holy Spirit, and gives thanks at great length, that such blessings are vouchsafed us; and when he ends the prayers and the thanksgiving, all the people present respond, *amen*. Now the word *amen*, in the Hebrew tongue, signifies *so be it*. And after the President has given thanks, and all the people have uttered the response, those whom we call Deacons, distribute to every one present, to partake of the bread and the wine and water, over which thanks were given: and to those not present, the Deacons carry it. And this food is called by us the *Eucharist;* which it is unlawful for any one to partake of, unless he believes the things taught by us to be true, and has been washed with the washing for the remission of sins in regeneration, and lives according to what *Christ* has taught."

Some Christian sects, however, even in this early age, ventured to dispute the propriety of thus celebrating the Lord's Supper. The Tatianists, or the followers of Tatian, a learned and distinguished man, a disciple of Justin Martyr, held wine in such abhorrence, that they would not use it even in the Lord's Supper, but used wa-

ter instead. They were called *Renouncers* and *Water drinkers.* (e)

In the third century, more ceremony and longer prayers were annexed to the celebration of the Lord's Supper. "Neither those doing penance, nor those not yet baptized, were allowed to be present at the celebration of this ordinance; which practice, it is well known, was derived from the pagan mysteries. That golden and silver vessels were used in it, is testified by *Prudentius*, among others; and I see no reason to doubt the fact, in respect to the more opulent christian churches. The time of its administration was different, according to the state and circumstances of the churches. Some deemed the morning, some the afternoon, and some the evening, to be the most suitable time for its celebration. Neither were all agreed, how often this most sacred ordinance should be repeated. But all believed it absolutely necessary to the attainment of salvation; and therefore they universally wished infants to become partakers of it. The sacred feast, in some places preceded, and in others followed, the Lord's Supper."—[Mosheim.]

In the fourth century, further alterations were made respecting this ceremony. Mosheim says—"That the Lord's Supper was administered twice or three times a week, (though in some places, only on Sunday,) to all who assembled for the worship of God, appears from innumerable testimonies. It was also administered at the

(e) In this respect, we appear to be living in a circle. Within a short time, the Christian churches in New England and the Northern States, have commenced agitating the question about using wine at the Lord's table. Many are for renouncing it, and using cider, or wine-must, or merely water. (See the various religious newspapers for 1835, especially the New York Evangelist, and the Connecticut Observer.)

sepulchres of the martyrs, and at funerals; whence arose, afterwards, the *masses* in honor of the saints, and for the dead. The bread and wine were now every where elevated, before distribution, so that they might be seen by the people, and be viewed with reverence; and hence arose, not long after, the *adoration of the symbols.* Neither *catechumens,* nor *penitents,* nor those who were supposed to be under the power of evil spirits, were allowed to be present at this sacred ordinance; nor did the sacred orators, in their public discourses, venture to speak openly and plainly concerning the true nature of it. The origin of this custom was not very honorable, as has been stated before; yet many offer an honorable excuse for it, by saying, that this concealment might awaken eagerness in the *catechumens,* to penetrate early into these mysteries."

In subsequent times, it was still more changed; and in the eighth century, was considered the most important part of the worship of God, and was protracted to a great length. The destroying of any part of the great sacrifice was considered a great sin, and the loss of any portion a great calamity. Pope Gregory III. on this subject, decided that—"If any one, through negligence, should destroy the Eucharist, i. e. the sacrifice; let him do penance one year, or three Quadrigessimas. If he lets it fall on the ground, carelesely, he must sing fifty Psalms. Whoever neglects to take care of the sacrifice, so that worms get into it, or it lose its color, or taste, must do penance twenty or thirty days; and the sacrifice must be burned in the fire. Whoever turns up the cup at the close of the solemnity of the mass, must do penance forty days. If a drop from the cup should fall on the altar, the minister must suck up the drop, and do

penance three days; and the linen cloth, which the drop touched, must be washed three times, over the cup, and the water in which it is washed, be cast into the fire."

In the ninth century, originated, according to Protestant writers, the doctrine of transubstantiation, which was started by Parrahasius Radbertus, though the Roman Catholics maintain it to be as old as the communion itself. It was soon after this time generally received, and in 1215, solemnly confirmed, by Pope Innocent III. in the fourth Lateran Council. The creed of the church on this subject is contained in certain canons pronounced in the council of Trent, session 13.

The religious reformers in the time of Luther, did not agree among themselves respecting this rite, though they all condemned the opinion of the Romish Church, respecting it. Luther took the words, "This is my body," &c., in their literal sense, and thought that the body and blood of Jesus Christ were united in a mysterious way, with the bread and wine, so that the communicant receives with and under the bread and wine, the real body and real blood of the Redeemer. Zuinglius, on the other side, understood the words in a figurative sense, and supposed that Jesus Christ meant to say, "the bread and the wine represent my body and my blood," and maintained, therefore, that the bread and wine were mere signs of the body and the blood of Christ. From this difference of opinion arose a violent dispute between Luther and Zuinglius, which, in later times, has been continued between the Lutheran and Calvinistic divines. The opinion advanced by Calvin, by which a spiritual presence of the body and blood of Christ is supposed in the communion, though it came nearer to the Lutheran doctrine than that of Zuinglius did, yet was essentially

different, and, therefore, also met with a strong opposition from the strict adherents of Luther. Melanchthon inclined to the Calvinistic notion, and so did many other Lutheran divines, who were called by the opposite party *Philipists* and *Crypto-Calvinists*. The *formula concordiæ*, or articles of religious peace, suppressed the Crypto-Calvinists in the greatest part of the Lutheran church, and established the idea of Luther. In recent times, many Lutheran divines have inclined to the Calvinistic doctrine. The Greek church has not adopted the doctrine of transubstantiation in its whole extent; yet her doctrine comes nearer to this dogma than to that of the Reformed church. The Oriental Christians differ also from the Western, in using leavened bread in the Lord's Supper, and in administering it to children. (*f*)

The method of celebrating this ordinance varies very much among the Protestant sects in this country, scarcely any two agreeing. Some celebrate it every month or oftener; some only three or four times a year, or less. Some sects admit the members of other sects to commune with them, while others do not. Some receive the bread and wine kneeling, others while sitting. Some connect it with meetings of several days continuance, others with what are called love-feasts, while others make a very short ceremony of it, occupying but a short time, between the forenoon and afternoon service. The Quakers, like the ancient Paulicians, do not consider it as enjoined by Christ, and reject it entirely.

Again, Christians are not agreed, respecting the articles to be used. As I have stated, some insist that the bread used should be leavened, others that it should not

(*f*) American Encyclopedia, vol. viii.—art.—Lord's Supper

be. Some use bread in considerable quantity, while others, a mere wafer. The Greek and Latin churches had a contest on the question, whether leavened or unleavened bread should be used in the communion. Both churches claimed to have had their customs handed down from the Apostles.

A great difference of opinion has also prevailed among Christians respecting the drink to be used. I have already noticed that the Tatians, a very ancient sect, rejected wine and used only water; and quite recently some portion of the churches in this country have proposed a similar change. Their reasons, however, for condemning wine, are different, I presume, from those of the ancient Tatians. Those that object to wine at present, I believe, are opposed to it, because it is not pure wine, but has alcohol in it; but the Tatians no doubt had, or could easily obtain wine of a similar quality to that used in the time of Christ. To obviate the objection, that the wine of the present day is not pure, or is not similar to that used by Christ, professedly pious people have endeavored to obtain that which is; as the following advertisement will show.—

"*Pure Wine for Churches.*

The subscribers keep on hand, of their own importation, a supply of Wines, or pure juice of the grape, entirely free from all admixture of distilled spirits, or any other ingredient, which they sell at moderate prices for the communion service, as a substitute for the adulterated wines, in almost universal use. They are made with great care, expressly for the subscribers, and have been procured in the belief that such wines would be preferred for the churches. The evidence they

have of their purity is unquestionable, and that they will keep sound for years, has been fully tested. They can be had in pipes, quarter-casks, half-quarter-casks, demijohns, and cases of one dozen bottles each, and can be shipped to any part of the United States. All orders will be promptly attended to.

POMEROY & BULL,
Water-street, New-York.

New-York, Oct. 1834."

To this advertisement, which has been extensively circulated in the religious papers of the country, is appended a certificate, signed by several clergymen, and men renowned for piety, stating that they believe the wines of P. & B. are pure and suitable to be used in the communion service. Whether Messrs. P. & B. have met with encouragement in this attempt to remedy what many consider an evil, or whether this "pure juice of the grape," has come into general use, I am unable to say. I believe it has not: for several years previous to this the same gentlemen endeavored by similar means to induce churches to purchase their "Burgundy wine warranted pure," for the communion service; but they did not succeed to much extent. Some have proposed cider as a substitute, this being the common drink and natural production of this country, as wine was of Palestine. A Reverend clergyman of this town told me that tamarind water was used in some churches, and the New-York Christian Intelligencer of July 4th, 1835, says, "We hear of churches introducing tamarind water, and molasses and water—for the wine cup; and recently we have heard of a church using buttermilk." A late writer in the Connecticut (religious) Observer, who is known

to be a highly respectable and venerable clergyman in an adjoining town, is opposed even to pure wine, cider, &c. &c. He says—"Not a drop of liquor which can produce intoxication, ought the church ever to use in the celebration of the Lord's Supper." The question appears to be deemed by many of the clergy of this country a very important one, and is awakening much discussion. How it will be decided, time only can determine.

Let us now, in the second place, inquire what are the instructions of Christ on this subject. It is very evident, from the preceding history, that they were not explicit and precise, or there certainly would not have been such a strange diversity of opinion respecting the manner of celebrating it. Even now, after eighteen centuries of disputation, the proper and just manner of celebrating it is a matter of dispute in the Christian church, and among members of the same sect.

The first account given of it in the scripture is in the New Testament. Nothing is foretold of it in the Old Testament, nor is any thing mentioned of Christ's intention to institute it, or of the necessity or use of it. Matthew gives us the following account of it.

"Now the first *day* of the *feast of* unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceedingly sorrowful, and began every one of them to say unto him, Lord, is it I? And he answer-

ed and said, He that dippeth *his* hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung a hymn, they went out into the mount of Olives."

In our common version, this portion of the chapter is headed—"The holy supper instituted,"—but surely no one will say this is correct; for here is certainly no intimation, or any command whatever, given to his disciples or any one else to continue it. If any thing can be inferred from it, of a practical duty for his disciples, it appears to me it would be to renounce the use of wine in this world as Christ himself then did.

St. Mark—xiv. 12—26,—says—"And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And whereso-ever he shall go in, say ye to the good man of the house,

the Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished *and* prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said*, *Is* it I? And he answered and said unto them, *It is* one of the twelve that dippeth with me in the dish. The Son of man indeed goeth as it is written of him: but wo to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave *it* to them; and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung a hymn, they went out into the mount of Olives."

Here again is no command to continue the practice. The account is similar to that of Matthew; indeed Calmet and others, consider the gospel of Mark as but an abridgement of Matthew.

St. Luke—xxii. 7, 23,—says: "Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover that we may eat. And they said unto him,

Where wilt thou that we prepare? And he said unto them, Behold, when ye are entering into the city, there shall a man meet you, having a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. And he took the cup and gave thanks, and said, Take this, and divide *it* among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me *is* with me on the table. And truly the Son of man goeth, as was determined: but wo unto that man by whom he is betrayed! And they began to inquire among themselves, which of them it was that should do this thing."

Here it will be noticed, that in several particulars, the account differs from that of Matthew or Mark. This may be accounted for, from the fact that Luke was not present, and the same is true of Mark. There is, to be sure, a slight command contained in the words—"This

do in remembrance of me;" but this was said of eating the bread, and not of drinking the wine.

But of all the Evangelists, we should naturally look to John, for a full and distinct account of this ceremony, said to have been instituted by Christ, and binding upon all his followers; for John was present at the last supper, where he lay on the bosom of Jesus, and for whom our Saviour had a particular friendship. But on examining his gospel, we do not find the subject noticed at all. It may be said that John did not intend to allude to circumstances which are noticed in the other Gospels—that he was aware of the other gospels, and avoided the topics on which they treated. If this were true, it would still appear surprising that he who must have had the most perfect knowledge of the ceremony, did not allude to it. But it is not true, for John does mention things, and those too of apparently trivial importance, which the others have also mentioned. Besides, there is not proof that he had ever seen the gospels of the other Evangelists, of which, undoubtedly, there were very few copies; and some writers, particularly Semler and Tittman, say that John's gospel was written prior to the others. This may not be correct, though nothing positive is known about it.

Thus we see the gospel affords but very slight ground for asserting that this ceremony was instituted by Christ. Some of the most devout of the Christian sects have not believed that he did so; as, for instance, the Quakers, and some of the most pure of the ancient churches. The Paulicians, who spread through Armenia and other countries in the seventh century, who abhorred the worship of saints and the use of relics and images, pompous ceremonies, and ecclesiastical domination, and who for cen-

turies endured a series of the most bloody persecutions from the othodox sovereigns of the church of Rome, dispensed with the rites of Baptism and the Lord's Supper. Those early and faithful Christians did not believe that Christ intended they should continue them In fact it is to me very surprising on examining the subject, that this custom has so long prevailed, when there is so very slight authority from Scripture, and none from reason, for its continuance.

The following remarks, from the excellent Robert Barclay, appear to me to be irrefutable :—

"We find this ceremony only mentioned in scripture in four places, to wit *Matthew*, *Mark*, and *Luke*, and by *Paul* to the *Corinthians*. If any would infer any thing from the frequency of the mentioning of it, that will add nothing; for it being a matter of fact, is therefore mentioned by the evangelists; and there are other things less memorable, as often, yea, oftener mentioned. *Matthew* and *Mark* give only an account of the matter of fact, without any precept to do so afterwards; simply declaring, that Jesus at that time did desire them to *eat of the bread and drink of the cup*; to which *Luke* adds these words, *This do in remembrance of me*. If we consider this action of Christ with his apostles, there will appear nothing singular in it for a foundation to such a strange *superstructure* as many in their airy imaginations have sought to build upon it; for both *Matthew* and *Mark* express it as an act done by him as he was eating. *Matthew* saith, *And as they were eating*; and *Mark*, *And as they did eat, Jesus took bread, &c.* Now this act was no singular thing, neither any solemn institution of a *gospel ordinance*; because it was a constant custom among the *Jews*, as *Paulus*

Riccius observes at length in his *Celestial Agriculture*, that when they did eat the passover, the Master of the family did take bread, and bless it, and breaking it, gave of it to the rest; and likewise taking wine, did the same; so that there can nothing further appear in this, than that Jesus Christ, *who fulfilled all righteousness*, and also observed the *Jewish feasts and customs*, used this also among his disciples only, that as in most other things he labored to draw their minds to a further thing, so in the use of this he takes occasion to put them in mind of his death and sufferings, which were shortly to be; which he did the oftener inculcate unto them, for that they were averse from believing it. And as for that expression of *Luke*, *Do this in remembrance of me*, it will amount to no more than this, that being the last time that Christ did eat with his disciples, he desired them, that in their eating and drinking they might have regard to him, and by the remembering of that opportunity, be the more stirred up to follow him diligently through sufferings and death, &c. But what man of reason, laying aside the prejudice of education, and the influence of tradition, will say, that this account of the *matter of fact* given by *Matthew* and *Mark*, or this expression of *Luke*, to *Do that in remembrance of him*, will amount to these consequences, which the generality of Christians have sought to draw from it; as calling it, *Augustissimum Eucharistiæ Sacramentum, venerabile altaris Sacramentum; the principal seal of the covenant of grace, by which all the benefits of Christ's death are sealed in believers;* and such like things?"

Having shewn, as it appears to me, that this rite, which has led to great contention and even to the shedding of much blood, derives no support from the in-

structions of Christ, I proceed to say that it ought to be abandoned, because it may, and no doubt often does prove injurious to health. As I have said, when the ceremony is short, when but little and good wine and bread is used, and no meals interfered with, it is not perhaps to be objected to on this account. But there is much objection to some persons using any wine, and more especially so, if it be impure. It is poison to some persons. To this objection we might add that it frequently interrupts the usual meal, and often confines persons in uncomfortable houses and postures, for a long time, to the injury of those in feeble health, to the very aged and the young.

I know it may be said that but a small quantity of wine is drank; and I presume this is the fact generally; yet I see by published statements, that some clergymen of experience, think that so much is often taken, as to excite the system, and even lead to habits of intoxication. The Connecticut Observer for April 20th, 1835, contains a communication from a distinguished and aged clergyman (*g*) of a neighboring town, who has many years been pastor of the church where he now officiates, in which he asks—"Is not much of the edification thought to be enjoyed by the divine smiles on sacramental services, *mere animal feeling*, excited by that hideous spirit?"—meaning, the alcoholic spirit contained in the wine. Others tell us, of "the deep, long swallow sometimes witnessed by the officers of the church when the cup is presented," and state that "reformed drunkards have gone directly from the communion table to the tavern." (See New York Evangelist for June 27, 1835.)

(*g*) Dr. Chapin, of Wethersfield.

These insinuations and statements are made by experienced clergymen,—men renowned for piety. Perhaps they are not exactly correct; still they may be, and if so, they afford additional and strong reasons for discontinuing the ceremony entirely.

But, let the whole subject be re-examined now; and instead of contending whether wine or cider, or tamarind water, or wine must, or pure water, or leavened or unleavened bread should be used, let a careful examination be made whether Christ actually enjoined the celebration of this rite at all. If he did positively enjoin it upon his followers by his word and example, then it may be inquired whether they are at liberty to vary from his word and example. And if they have, may they not be permitted so to vary from it, that other articles besides bread and wine may "represent the body and blood of Christ?" If this be conceded, then some objections will be done away, and harmony on this subject be restored to the protestant church in this region.

While on this subject, I deem it proper to add my conviction that the continuance of this ceremony, and the dissensions among Christians respecting it, will tend to lessen in the minds of reflecting and inquiring men, their respect for those, who profess to be governed by the Christian dispensation. They see nothing of a moral or instructive nature in this ceremony; but they see it in strange contrast with Christ's teachings, all of which were calculated to make men better. In these, he always kept *himself* out of sight; but the observance of this rite, seems to be a kind of worship of Christ himself, which, it appears to me, he never enjoined upon all his followers.

Of Baptism.

In regard to this ceremony, I propose to pursue the same course of inquiry, that I have done in relation to that of the Lord's Supper ;—first, to learn what the ceremony has been ; second, what the gospel of Christ enjoins respecting it ; and third, to consider its effects upon the health.

We learn from Mosheim, that "in the first century, baptism was administered, in convenient places, without the public assemblies ; and by immersing the candidates wholly in water. At first, all who were engaged in propagating Christianity, administered this rite : nor can it be called in question, that whoever persuaded any person to embrace Christianity, could baptise his own disciple."

In the second century, says the same historian, "many ceremonies took their rise from the custom of the Egyptians and of almost all the eastern nations, of conveying instruction by *images*, *actions*, and sensible *signs* and emblems. The Christian doctors, therefore, thought it would be advantageous to the cause of Christianity, to place the truths which are necessary to be known, in order to salvation, as it were, *before the eyes* of the unreflecting multitude, who with difficulty contemplate abstract truths. The new converts were to be taught, that those who are *born again*, who are initiated by baptism, into the Christian worship, and that they ought to exhibit in their conduct the innocence of little infants : therefore, *milk* and *honey*, the common food of infants, was administered to them." "Twice a year, namely, at *Easter* and *Whitsuntide*, (*Paschatis* et

Pentecostis diebus,) *baptism* was probably administered by the *bishop*, or by the *Presbyters* acting by his command and authority. The candidates for it were immersed wholly in water, with invocation of the sacred Trinity, according to the Saviour's precept, after they had repeated what they called the *Creed*, (*Symbolum*,) and had renounced all their sins and transgressions, and especially the *devil* and his *pomp*. The baptised were signed with the cross, anointed, commended to God by prayer and imposition of hands, and finally directed to taste some milk and honey."

In the third century, "*Baptism* was publicly administered, twice a year, to candidates who had gone through a long preparation and trial, none being present as spectators, but such as had been themselves baptized. The effect of baptism was supposed to be the remission of sins: and the bishop, by the imposition of hands and prayer, it was believed, conferred those gifts of the Holy Spirit which were necessary for living a holy life. None were admitted to the sacred font, until the exorcist had, by a solemn and menacing formula, declared them free from servitude to the prince of darkness and made servants of God. The persons baptized, returned home, decorated with a crown and a white robe; the first being indicative of their victory over the world and their lusts, the latter, of their acquired innocence."

Without tracing more minutely the history of this ceremony, I will merely say that baptism has prevailed as a religious rite, among all sects, whether Heathen, Jews or Mahometans, and probably originated from the necessity of frequent bathings and ablutions. It was practiced by the Jews before Christ, and every converted heathen was washed as a symbol of his purification from the

stains of his previous life. Baptism became a Christian ceremony, and, in the time of the apostles, consisted in being dipped into water, and taking a new name. The immersion of the whole body was omitted in case of the sick. After several centuries, the mode of baptism by sprinkling was resorted to in consequence of the inconvenience of immersing the whole body, in the northern climates of Europe. In the early centuries of the Christian church, the delay of baptism after conversion was not uncommon; but when St. Augustine taught that the "unbaptized were irrevocably damned," all became anxious not to delay any longer, and also caused the baptism of children to become general. (*h*)

The Montanists baptize the dead, and the Roman Catholics the bells of churches, even to the present day. The Roman and Greek Catholics consecrate the water previous to baptism, though the Protestants do not; but in some countries they continue the practice of exorcism.

In the United States, most religious sects sprinkle, though the Baptists always, and some other sects occasionally, immerse. Most sects also baptize infants, and this by the Episcopalians is called "regeneration."

II. What are the instructions of Christ on this subject?

It appears from Matt. iii. 6, 11, that John baptized with water, but he said Christ would baptize "with the Holy Ghost and *with* fire." Christ himself was baptiz-

(*h*) The Roman Church, the Jansenists, and some other Christian sects, believe in the damnation of infants not baptised. This belief, no doubt, led to the following grave suggestion of Dr. Fodere in the second volume of his Medicine Legale, 1813, "Quant au bapteme, il me semble qu 'il sera toujours facile de l' administrer, apres, avoir perce les membranes, par le moyen d' un seringue a injection." See other instructions on this subject in De la Motte. Trait complet des Accouchemens.

ed, but it appears to have been done in conformity with established usages; for the same reason Timothy was circumcised. Christ himself baptized no one; if he considered this a rite of so much importance, why did he not inculcate it by his example? True, he commanded his followers to go forth and preach the gospel, baptizing the converted in the name of the Father, Son, and Holy Ghost. But to me, this command appears to have been given in reference to the name to be given them;—i. e. induce men to repent and reform, and to embrace the new religious views which he every where insists upon, and to show their devotion to it in the ordinary way of that age, by taking a new name. (*i*)

John did not enjoin his disciples to continue his baptism, which was with *water*, but said Christ would come and "baptize with the Holy Ghost and fire." It is of no consequence in this inquiry, what this baptism with the Holy Ghost and with fire, means; in fact, biblical critics do not agree respecting it; but it is evident it does not mean with *water*.

I scarcely need say to any one who reads the Scriptures, that infant baptism is not there enjoined at all; yet, as I have said, it very generally prevails, and by some is considered regeneration, though many who resort to it do not admit this. The Jansenists believed it essential to the salvation of infants, and many of the Protestant sects inclined to this opinion.

In the *third place*, I am to consider the effect this ceremony has upon the health.

I am aware that in warm countries, or in the warm

(i) On this subject, see an account of it, and the refutation of the opinion, that it is an institution of Christ, by Robert Barclay, in his "Apology for the Quakers."

weather of temperate climates, frequent ablution is not injurious, but useful, and in such countries, I know that the practice is unobjectionable, as regards health, when resorted to as a religious duty. But in cold climates and in cold weather, it is hazardous, as every one knows. To be immersed in cold water, and to remain in wet clothes, often for a considerable time, certainly must expose people, and particularly females and invalids, to great danger. (*j*) Sometimes in this country, holes are cut in the ice in rivers, to baptize in winter. Surely such a practice deserves reprehension. Some churches have a large bathing tub, and can warm the water; this course is less objectionable.

But the practice of carrying little infants to church in the cold, to be baptized, is still more reprehensible, and in many countries, is the cause of innumerable deaths. M. M. Edwards and Villerme, in 1829, addressed to the Royal Institut de France, a memoir on the Influence of Temperature on the mortality of Infants, in which they say the facts show, that many more infants die in winter than in warm weather; and they urge these facts upon the attention of ministers of religion and legislators, as proving that the exposure of infants to the cold in carrying them to be baptized, is one great cause of this increased mortality. These facts have been verified by Doct.

(*j*) A few facts in proof of this have come under our notice. We have known females become sick after being thus immersed in cold water.—They were in good health previously, and took cold at the time, which caused disease of the lungs. One of those to whom we allude, never left the house after the immersion, and death ensued in a few months. We lately noticed an account of a female in the last stages of consumption, being baptized through a hole cut in the ice for that purpose. She died soon after.—New-York Christian Intelligencer, July 11th, 1835.

Trevisan of Italy, whose researches were principally made at Castel Franco and its environs. He also attributes much of this increased mortality to the exposure of children at church to be baptized.' (*k*)

Having shown that this ceremony was neither absolutely enjoined or practised by Christ—that no precise rules are given concerning it—that religious sects do not agree as to the manner of administering it, and are kept disunited solely on account of this disagreement—and that it may be injurious to the health, especially of the feeble, and of infants, and in cold climates, I think the practice ought to be abandoned.

Some other ceremonies are alluded to in the New Testament, which appear to me to be much more strongly enjoined upon the followers of Christ than either of those I have considered, particularly that of washing one another's feet; and I much wonder why it has not been practised, or rather, why those who thought they were at liberty to neglect this, did not feel equally at liberty to omit the ceremonies of Baptism, and the Lord's Supper. The reasoning of Robert Barclay on this subject deserves great attention, and appears to me unanswerable.

"But to give a further evidence, how these consequences have not any bottom from the practice of that ceremony, nor from the words following, *Do this, &c.*, let us consider another of the like nature, as it is at length expressed by *John*, chap. xiii. 3, 4, 8, 13, 14, 15. *Jesus riseth from supper, and laid aside his garments, and took a towel, and girded himself: after that, he poureth water into a basin, and began to wash the disci-*

(*k*) "Revue Medicale," 1835.

ples' feet; and to wipe them with the towel wherewith he was girded: Peter *said unto him, Thou shalt never wash my feet:* Jesus *answered him, If I wash thee not, thou hast no part with me. So after he had washed their feet,—he said, Know ye what I have done to you? If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet: for I have given you an example, that ye should do as I have done to you.* As to which, let it be observed, that John relates this passage to have been done at the same time with the other of *breaking bread;* both being done the night of the *passover*, after supper. If we regard the narration of this, and the circumstances attending it, it was done with far more solemnity, and prescribed far more punctually and particularly than the former. It is said only, *As he was eating, he took bread;* so that this would seem to be but an *occasional business:* but here *he rose up, he laid by his garments, he girded himself, he poured out the water, he washed their feet, he wiped them with a towel:* he did this to all of them; which are circumstances still far more observable than those noted in the other. The *former* was a practice common among the *Jews*, used by all masters of families upon that occasion; but *this*, as to the manner, and person acting it, *to wit*, for the master to rise up, and wash the feet of his servants and disciples, was more singular and observable. In the breaking of *bread*, and giving of wine, it is not pleaded by our adversaries, nor yet mentioned in text, that he particularly put them into the hands of all; but breaking it, and blessing it, gave it the nearest, and so they from hand to hand: but here it is mentioned, that he washed not the feet of one or two, but of many. He

saith not in the *former, that if they do not eat of that bread, and drink of that wine, they shall be prejudiced by it;* but here he saith expressly to *Peter*, that *if he wash him not, he hath no part with him;* which being spoken upon *Peter's* refusing to let him wash his feet, would seem to import no less, than not the continuance only, but even the necessity of this *ceremony.* In the former he saith, as it were passingly, *Do this in remembrance of me;* but here he sitteth down again, he desires them to consider what he hath done, tells them positively, that *as he hath done to them, so ought they to do to one another:* and yet again he redoubles that precept, by telling them, *he has given them an example, that they should do likewise.* If we respect the nature of the thing, it hath as much in it as either *baptism* or the *breaking of bread;* seeing it is an outward element of a cleansing nature, applied to the outward man, by the command and the example of Christ, to signify an inward purifying. I would willingly propose this seriously to men, who will be pleased to make use of that reason and understanding that God hath given them, and not be imposed upon, nor abused by the custom or tradition of others; *Whether this ceremony, if we respect either the time that it was appointed in, or the circumstances wherewith it was performed, or the command enjoining the use of it, hath not as much to recommend it for a standing ordinance of the gospel, as either* water-baptism, *or* bread *and* wine, *or any other of that kind?*"

The command to "salute one another with a kiss," was positive, and often enjoined, yet modern Christians very properly disregard it; though the primitive Christians observed it. See Bishop Lincoln on Tertullian.

CHAPTER V.

PLACES OF WORSHIP, INCONVENIENCE OF HOUSES, NIGHT MEETINGS, CAMP MEETINGS, PROTRACTED MEETINGS, RINGING OF BELLS.

Places of Worship.

There is not perhaps any thing more beautiful in the scenery of New England, than the churches and spires that are seen in almost every town. They are generally built of wood, painted white, and impress the traveller with favorable ideas of the order and piety of the inhabitants around. I wish I could say that these churches are as comfortable for worshippers, as they are beautiful to the observer; but in truth they are not. In general they are poorly built, and badly keep out the cold of winter and the heat of summer. The seats, usually unsupplied with cushions, are very uncomfortable places to remain in, even for two or three hours. Many of these churches are placed upon the tops of hills, where they are exposed to the violence of wind and cold, unprotected by woods or rising ground. They have neither inside nor outside shutters to the windows, and as they are greatly lighted, the heat of a summer's sun is exceedingly oppressive.

But this can be better endured than the cold of winter. Within a very few years, however, this evil has

been greatly lessened, and many churches have had stoves placed in them, and are partially warmed; but even now, I presume one quarter of the churches in New England, in the country towns, are destitute of any means of being warmed, and those thus unsupplied are the churches situated in the most bleak and cold places in the country. The suffering from this cause is great, and many lives, I have no doubt, have been sacrificed in consequence. In the early part of my life, I attended, for several years, one of the churches in Berkshire county, Massachusetts, in a town containing near 2000 inhabitants, many of whom lived from four to six miles from the church. The winters then were very severe, yet the church was every sabbath well filled; many of the congregation coming from home as early as nine or ten o'clock in the morning, and remaining until nearly night, with but little food, and often not leaving the place of worship until the close of the afternoon services.

But though human suffering in such cases is severe, yet far greater is that of the horses, that convey the people to the church, and kept in the cold all day. It has always appeared to me surprising, that rest for beasts on the sabbath was not thought a more important duty by Christians, than it is; a subject I shall again allude to. During the extreme cold weather of last winter, on a sabbath when the thermometer was several degrees below zero, I visited two of the towns adjoining Hartford; in one of which I counted forty, and in the other, thirty horses, fastened around the churches, many of them unprotected by sheds or by blankets. I regarded it then as extreme cruelty, and now take the opportunity to say that it deserves severe reprehension, as being unmerciful

and unjustifiable abuse. Some may say, that people are obliged to ride, because the distance is so great; but this is seldom the case. People in this country have unfortunately fostered a dislike to walking. No people in the world walk so little as the New Englanders—a matter of regret, as walking is a very useful exercise, beneficial to health. I hope therefore that those who are desirous of doing rightly, will consider this treatment of brutes, and one day in seven, allow them a day of rest, especially when nothing prevents but their own reluctance to walking a few miles. Houses of worship are usually much larger than are necessary, and much of the interior is not occupied with seats as it might be.

I should recommend that more care be taken to build churches well, with thick walls of brick or stone; the latter is preferable, and being very abundant in most parts of this country, churches can be built of it for a less expense than of brick. The windows should be but few, and so constructed that they can be easily opened and shut, and they should have both inside and outside shutters or blinds. No doors should open from the outside directly into the church, but there should be a large ante-room, and in winter the doors should be well closed. The seats should be cushioned, the floor carpeted, and the house in winter, well warmed. Great care should be used to insure proper ventilation. In fine, more pains should be taken to make houses of worship comfortable, and thus comfort will contribute to a love of devotion, and the church will become a pleasant place of resort, instead of being, as it has often been, associated in the mind with much that is dreary and painful.

A good location is necessary, where the house will be

protected from bleak winds; and all churches should be surrounded with a grove of shade trees. In the country, a number of small warm barns should be built around the churches, to protect the horses. Sheds open in front are not sufficiently warm for this purpose. Public opinion should not permit any man to leave a horse unprotected from the storm and cold, while he attends church.

Of Chapels, or Conference Rooms.

There are other houses, besides churches, which are often used to worship in, and these are frequently very badly constructed and arranged. They are called chapels, or conference rooms; sometimes a school-house is used, and often a room under the church serves for this purpose. In these places, evening meetings are frequently held, which are often greatly crowded. These rooms being poorly ventilated, the air soon becomes unwholesome. Instead of being too cold, they are too warm. I have often seen two or three hundred people crowded into a school-house of a winter's evening, all complaining of heat, and yet none of them putting on additional clothing when they went out. I have known much sickness caused by this practice, and if such meetings are to be continued, more care should be taken in this respect. All houses of worship should have an ante-room, fitted up to receive extra garments, to be put off and on, when going in or out of the meeting.

I deem this subject a very important one in this country. In most parts of New England, are numerous night meetings, both in winter and summer. They are attended by women--indeed, to my observation more women than men—and especially of the younger

portion of this sex, attend them. It is this class that are more particularly disposed to consumption and complaints of the lungs. I have no doubt a great number of cases of this kind may be traced to the erroneous customs of which I have spoken.

Clergymen in this country are very unhealthy; a great many suffer from inflammation about the throat, which in several instances I have known to originate from preaching in over-heated houses, and then going into the cold air.

Night Meetings.

By night meetings, I mean those which are holden for religious purposes, and now frequent in almost every town in the northern States of this Union.

This frequency is, however, of modern origin. Forty years since, as I have been informed by aged clergymen, religious meetings in the evening were almost unknown; but now most of the Calvinistic, Methodist and Baptist churches in New England, and in the Northern and Middle States, have two, three or more meetings in the evening every week, and for aught I know, this practice is prevalent in the Southern and Western States also. What are called Monthly Concerts for prayer, meetings to hear accounts of, or to aid the Bible, Missionary, Tract, Education, Seamen, Colonization, Abolition, and other charitable and religious Societies, are usually held in the evening, and most, if not all, the churches, have every week, one or more conference or prayer meetings in the evening. Whenever there is any topic which is, or can be made, interesting or exciting, as for instance, the subject of slavery, of temperance, the sufferings, real

or supposed, of our Indians, or of the Greeks; the churches are opened in the evening, for itinerant lecturers on these topics, and multitudes flock to hear them.

I do not exaggerate when I say that more than one half the evenings in the year, the churches in this region, or the conference rooms connected with them, are open and filled with men, women and children. Most of these meetings are in small and crowded houses, and generally a majority of the congregation are females. They continue usually about two hours, sometimes, however, much longer. (*l*) One other fact important to state, is, that many of those who are most regular in their attendance on these meetings at the church where they usually worship, also attend the evening meetings at other churches. Thus I have often known instances, of females particularly, attending at their own church one evening, at another the next, and at a third and a fourth church, on other evenings in the same week. This, to be sure, may have been on extraordinary occasions; a negro was to preach, or a very popular clergyman, or one they had never heard before, or one from a great town, or a great distance, or who had been to China, or to Africa, or among the Indians, or in prison, or in some way had made himself notable among a portion of the religious community.

None will question the facts above stated, for none can have failed of observing them, for several years in this region; and every one will admit that such a course may be greatly injurious to health. Reason and observation will convince any candid person that there is danger in continuing such practices; and still there are no

(*l*) Some have lasted all night, at camp and protracted meetings.

facts to show the great importance or the necessity of adopting such a course of conduct. Every one must see, too, that it is encouraging a kind of theatre-going spirit, i. e. a love of excitement, incompatible with a love of domestic life and patient study and research at home.

But I have the evidence of my own observation, that it is injurious to health, particularly of females. Some of them who have been frequent attendants on evening meetings, have told me they have themselves noticed that their health had been affected, and a tendency to nervous diseases increased by this course. And as I have hinted, the health is greatly endangered by going into these meetings which are usually crowded, and when the air is vitiated and hot, and then going directly into the cold, after the meeting, without any additional clothing, as is usually the case. I have known sickness caused by such procedure, and have known some females thus ruin their health.

But there are other objections to these meetings, founded on the influence of the night, or night air, upon the human system. It is a fact mentioned by numerous medical writers, (*m*) that the night aggravates diseases, and that then the tendency to disease is increased. All catarrhal affections, all disorders of the head, and nervous and hysterical diseases are increased at evening, as likewise the tendency to apoplexy and palsy. It is therefore requisite that those who are at all disposed to such complaints, or who may wish to avoid them, should be particularly careful to pass the hours of evening, previous to retiring to sleep, quietly at home. Of two females, both

(*m*) Ramazzini, Huxham, Pringle, Virey, &c.

equally healthy, one, who remains at home unexcited, would remain well, while the other, by attending evening meetings several times a week, would become nervous, and ultimately such an invalid as to be unfitted for labor, or for the duties of a mother. The cause would be the excitement of the mind in the evening, an excitement frequently of a terrific, or at least, not of a pleasurable nature, which operating on the nervous system, would dispose to sleeplessness, or disturbed rest, and ultimately would injure the health.

The danger to be apprehended from taking cold, by thus frequenting evening meetings, and of laying the foundation of that most formidable of all our diseases, consumption, is so obvious that I need only allude to it. From observation I know that the practice is injurious to the health, particularly of females, and all of delicate systems and of nervous temperaments; and believe that parents and guardians should be extremely careful to guard those committed to their care against this danger.

No one will pretend that these meetings are enjoined upon Christians by the Bible, and surely reason does not sanction them. No information, or any thing of use, can be obtained at them which might not as well be obtained at home; except the excitement, which instead of being useful, is dangerous. Besides, they have the effect to discourage reading and calm inquiry. I have known people all anxiety to hear a man who had visited China or some other country, give a lecture describing the places he had visited; yet these persons had never taken pains to inform themselves respecting those countries, by reading any of the full and authentic accounts of them, to be found in numerous books.

An occasional meeting in the evening is not very objectionable, and I certainly should not have alluded to the subject, were they not exceedingly frequent. Many of the meetings held in the evening for the transaction of business had better be held during the day. Others had better be relinquished, and the people told by the clergy to stay at home and read for themselves, on the subject they wish to investigate; and instead of setting apart more evenings for particular religious purposes,—as for instance, one for a Sabbath school concert of prayer, another to pray for the heathen, and others for something else, under the plea that it will have a powerful effect for all Christendom to pray at the same hour, let them reflect that much in this way the numerous festivals and other foolish observances of the Roman Catholic Church originated.(*n*)

Every one knows that attendance on theatres and balls is injurious to health. That hundreds of females lose their lives, from complaints produced by attending them, few will doubt. Though I consider dancing to be a beneficial exercise, and wish it were more general in private houses, yet public balls, continued to a late hour of the night, are in many respects dangerous. Attendance on theatres may not be as injurious to the body, but it is usually profitless if not dangerous to the mind. I mean, however, those theatres of this country and England, at which many of the plays performed are often indecent and vulgar, and tend to excite the worst propensities.

(*n*) I do not mean to deny that many of the festivals of the Christian Church, before the invention of printing, were serviceable, by affording opportunities for instructing the populace in religious truth; though I am aware that many of them were derived from very ancient customs prevailing in Egypt, Persia and India.

But I consider theatres and balls as less injurious to the health of the people of this country than religious night meetings; because attendance on the former is far less frequent. Probably not more than one female out of two or three hundred attends a ball in a year, or at the most not more than three or four; and of the same number, not more than four or five go to the theatre more than half a dozen times in a season, and these are confined to the large towns. But throughout the whole community, at least 25, if not 50 out of one hundred females, between the ages of 15 and 50, attend religious meetings at least 100 or 150 nights in a year.

In conclusion, I consider the great prevalence of night meetings, and the tendency to an increase of them, as dangerous and alarming, and as calling for the reprehension of all who wish well to their fellow-creatures. I would particularly appeal to the intelligent and influential clergy; I cannot doubt but they view the subject much as I do, for I have heard that some of them thus express themselves; though they justified their own conduct in having them, by saying there was no other way to keep their congregations together, that other churches had them, and such was the desire of attending, that the people would seek them out.

Of Camp Meetings.

By Camp meetings, I mean meetings of numerous individuals, out of doors, usually in the woods, for the purpose of devoting themselves for several successive days and nights to prayer, and to attendance on other

religious exercises. These meetings derive their name from the fact that the people who attend them, *camp out*, in tents which they erect for the purpose, where they live and lodge during the meeting, which usually continues from five to seven days.

Such meetings are of very ancient origin, and have been known among people of various religions. The devotees of Egypt and India have from time immemorial been accustomed to assemble in vast multitudes, and pitch their tents, in which they live for several successive days, devoting themselves te religious exercises. But the Christian sect called Methodists, though they did not, even among Christians, commence *camp* meetings, have of late resorted to them in this country, far more than any other denomination.(*o*) I have attended several of the Methodist camp meetings, and have had full accounts of others, and am enabled to say that usually a large concourse of people of both sexes are present,—that some kind of religious service, either praying, singing, or preaching, is attended to most of the time during the day, often far into the night, and sometimes through the night,—and that the accommodations in the tents, especially for females, are bad.

A writer in "Zion's Herald, (a religious paper, published at Boston, under the patronage of the New England Conference of the Methodist Episcopal Church,) says—"It is now (1824,) about twenty three years since the Methodists in this country began to hold camp meetings, and to keep a feast unto the Lord in the wil-

(*o*) The Presbyterians formerly advocated them, then for a while condemned them, but of late some Presbyterian churches in this country have again resorted to them.

derness." Since then, these meetings have been very common, the Methodists believing them to be of great utility. To give the reader an accurate idea of these meetings, I will quote a few accounts of them from the Methodist papers and magazines. In Zion's herald for Sept. 15th, 1824, is the following account of one, in a letter to the editor, which was holden in Lyndon, Vermont.

"DEAR BROTHER,

"With pleasure I transmit the following account of the camp meeting which commenced at Lyndon, Vt., 31st of August. The weather appeared the first two days rather unfavorable, "But behind a frowning Providence, He hid a smiling face." In answer to the united prayer of his people, the clouds dispersed, and a smiling sun cheered both earth and sky. It has been doubted whether a clear sky would have been more beneficial, or that the meeting would have been more successful; our brethren were young, and principally unacquainted with the usages of camp meetings:—during the rainy season, they became disciplined in the tents to the important duty of prayer; and the effectual fervent prayer of God's people effected much. We cannot say this was the greatest meeting of the kind ever known; but we can say it was the best we ever witnessed. We hardly had a poor sermon upon the occasion. I should be happy, had I room, to give you the heads of all the sermons. There were a large number of brethren upon the ground—48 tents, and some of them unusually large—perhaps 3000 or 3500 was the greatest number on the ground.

"The introductory prayer, offered by Br. J. Lord, in which he consecrated to God the ground, the tents, the

preachers, and the brethren, and all connected with the encampment, was truly interesting and solemn. Having been dedicated to God, we gave ourselves unto him and one another, and went about the great business for which we came together. And truly our labor was not in vain in the Lord. The first evening was crowned with six souls under deep awakenings; but the revival was more powerful the next day and evening;—we had good reason to believe fifteen were brought into the liberty of the sons of God. The spirit of the Lord in the encampment was like leaven—the grain of mustard seed put forth and became a tree. Thursday was to us truly an interesting day: between twenty and thirty gave hopeful evidence of their conversion to God. Friday was to us the day of God. It was 'the last day of the feast;' and 'Jesus stood and cried,'—nor did he in vain—eighty mourning penitents came to the altar for prayers: and glory be to God in the highest, there was joy with the angels in the conversion of sinners. We had reason to hope that not far from forty were brought to rejoice in the pardoning love of God. Some of the conversions were remarkably bright and clear. I witnessed one in particular, a young man about twenty, who apparently was deprived of all his strength, and in this situation, under the greatest anguish of mind, apparently in a moment, in answer to prayer, was made a trophy of victorious grace. He was unable to express in words what he felt within; but with a countenance that beamed with heavenly joy, he cheered the hearts of his friends, till he was able to express what the Lord had done for his soul. In the presence of this convert, infidelity and skepticism disappeared like dew before the burning sun. The work continued during the night, in a most cheer-

ing and glorious manner. During this encampment, it was not necessary to call the preachers together for council but once; such was the good decorum observed by the brethren and the people at large. It may be proper to notice that in the preacher's meeting, after the choice of a secretary and brethren to assist Br. Fisk in selecting and appointing the preachers to officiate, and the time of the day they should preach, and some other appointments, usual on such occasions, the preachers unanimously agreed to request Br. Fisk to desire the brethren publicly to appoint the prayer-meeting in each other's tents alternately, and that one brother or sister should lead in prayer vocally, and the others follow mentally, except in responding the amen. The good effects of this advice were seen in every part of the encampment, with but few exceptions. The exercise for preaching, the public and tent prayer meetings, could not have been conducted with more decency and order. A breathless silence generally reigned. If interrupted, it was by the penitent crying 'God be merciful to me a sinner,' or, with the 3000 on the day of Pentecost, 'men and brethren, what shall we do?'

"The faith of God's people was great; they asked and received, and their joy was full. Scores of souls were converted while the brethren were in the exercise of prayer for them. I am with respect, yours &c.

T. C. PIERCE."

In the same paper of June 23d, 1824, is an account of one holden at Westmoreland, New Hampshire. It was commenced on Sunday. Monday was mostly spent in building 15 tents which were dedicated by prayer in the evening. Forty clergymen were present, and about 2500 persons. Nineteen sermons were

preached during the week of the encampment. The phraseology of the following sentence, added by the writer of the account, were it not for the gravity of the subject, would seem truly ludicrous. He says—"Some will expect a statement of the number of hopeful converts. Of this I can only say we probably had a *score* or *two* of souls brought to Christ."

Some of the published accounts of these meetings are given in far more glowing, mystical and extravagant language;—like the following, in a letter to the editor of Zion's Herald.

"SIR,

"The following is a brief account of a camp, holden on Penobscot district, in the town of Bucksport, which began on Monday, the 6th of September, 1824.

Owing to inclement weather, there were but few collected on the day appointed for our meeting to commence. In the evening, Br. Eaton preached from 2 Tim. ii. 3. The Lord was present, and some of the elder brethren observed, that they never saw the commencement of a camp meeting attended with more gracious omens.

"Tuesday morning, our brethren from various parts were seen preparing their tents, like men of war, with hearts big with expectation. At 10 o'clock, Br. Greely preached, while the Lord refreshed his people. At 2 o'clock, Br. Douglas preached from Isaiah. lxi. 1. The word was attended with divine energy, and children of the light were greatly rejoiced, in hope of the glory of God. The ministers of God appeared to be entering deeply into the good work, and the brethren through the whole circle of tents engaged in solemn prayer to Almighty God; while 'Lord sanctify my soul,' was

heard from every part of the encampment. At 7 o'clock in the evening, Br. Burgess preached from Eph. i. 18. The word was enforced with energy. The power of God, we believe, was generally realized in our prayer-meetings in the several tents.

"Notwithstanding the rain fell quite fast, and made it very inconvenient as to outward things, on Wednesday morning, the light was saluted with the voice of singing and prayer. At 8 o'clock, Br. Ayer spoke from James v. 17, 18. Before the exercise closed, the power of the Lord was revealed in a glorious manner, and there appeared to be a great moving in the congregation. We had public preaching again at 10 o'clock, and in truth the windows of heaven were opened, and the Lord visited his people by giving them manna to the full. Br. Kellogg preached from Mark, i. 40, 41. Numbers were made sensible of their leprosy, and came forward for prayers. At 2 o'clock, Br. Lull preached from Coll. iii. 2. Great solemnity rested upon every countenance; and convictions appeared to be multiplying.

"Thursday, at 8 o'clock, Br. Bray preached from Matt. xxii. 23. A very precious season it was; the people of God were overwhelmed with a sense of God's amazing goodness. At 10 o'clock, Br. Baker preached from Isaiah lii. 11, 12. It was a time of trembling and self-examination. At 2 o'clock, Br. Lovell broke the bread of life, from Prov. i. 24, 25, 26, to a very large congregation. After the close of this exercise, a praying circle was formed, at the request of the preachers, on the left of the preachers, on the left of the stand, to make prayer to Almighty God for sanctifying grace; victory was realized; the work of grace was deepened

m believer's hearts, while the slain of the Lord strewed the ground. In the evening, Br. Hall preached from Matt. xvii. 4. It was good to be here. 'Salvation flowed like floods of milk and wine.' We doubt whether such shouts of praise were ever witnessed before, on the banks of the Penobscot. Prayers, without intermission, were ascending to God, from some of the tents, during the whole night.

"At 8 o'clock on Friday morning the trumpet sounded for the last public exercise at the stand. Br. Hutchinson discoursed from 1 Peter, iv. 7,—and a melting season it was—the tear trembled in almost every eye. The parting scene was truly affecting; none but those whose hearts burn with the love of David and Jonathan, can realize it; many scores of brethren, with burning hearts and streaming eyes, bidding adieu to each other. Some never to meet again on earth—never to meet again till they meet in the paradise of God.

"We think we have sufficient authority to state, that rising of twenty souls were savingly converted to God at this meeting. We mean such as were never before converted, and such as have been once converted and had grossly back-slidden. We believe these are only the first fruits of the meeting; the harvest is yet behind, much precious seed lies scattered through the neighboring towns and villages; which, if warmed by the sun of righteousness, and moistened with the dew of heaven, will bring forth, 'some thirty, some sixty, and some an hundred fold.'

STEPHEN WARDWELL, *Sec'y of meeting.*"

I have remarked that camp meetings have become numerous in this country, especially of late years, and I have

no doubt that the sect of Methodists has been greatly increased by them. "It cannot be denied," says one,(*p*) "that camp meetings have generally been owned and blessed of the Lord."

The Rev. Thomas Madden, in the American Methodist Magazine, July, 1825, says—"In America, perhaps, no single means has been more successfully used for the awakening and conversion of sinners, than camp meetings." I quote this remark to show that these meetings had become very popular about 1824–5, and were supposed to be adding rapidly to the number of the Methodists; and I am of opinion that they gave rise to very similar meetings of other religious sects, known by the name of "four days meetings," or "protracted meetings," which have since become very common among the Presbyterians, Calvinists and Baptists, and which will be noticed in the next section.

It appears to me it was evident to all who attended to the subject, that the Methodists were rapidly gaining on the other religious denominations in this country, by these meetings. Other sects, especially those just mentioned, who had heretofore condemned camp meetings, could not consistently resort to them now, and therefore substituted protracted meetings, which commenced about 1826–7, and are similar in all respects but the encamping.

Surely I need not say one word to any reflecting and candid person, to convince him that camp meetings are likely to prove injurious to health. Necessarily, there must be great exposure to cold and rain, to sudden changes of temperature, and to bad air, in crowded

(*p*) Zion's Herald, Aug. 24th, 1824.

tents. That meals will be irregular and sleep disturbed, is also a necessary result; while great excitement of the mind is expected and desired. On this subject, however, I have positive proof, as I have professionally attended several persons who were made sick, they themselves were convinced, by attending camp meetings; and I have heard of very many others.(*q*) Large assemblies of human beings thus crowded together for several days, have always been known to be dangerous to health, and often give rise to alarming epidemics. The Asiatic cholera appeared first, in its most dreadful form, in 1783, at Hudwar, on the Ganges, among a vast multitude of devotees who had been assembled several days, on occasion of a religious festival.(*r*)

In warm countries, however, where there are no comfortable houses of worship, as was the case in Palestine, in the time of the Apostles, meetings for religious purposes in the open air might be proper; and if not very large, nor long protracted, and discontinued in the night, might not prove injurious to the health.(*s*) In a new country, where no churches have been built and preachers are scarce, larger assemblies, and of longer

(*q*) One of the most deplorable cases of insanity I have ever witnessed, appeared to have been caused in a young lady by attending a camp meeting. In her case, there was no hereditary tendency, nor had there been any symptoms, previous to her attending the meeting, of this disease that finally ruined her.

(*r*) Bengal Report on the Cholera.

(*s*) Though Whitfield and Wesley are by many supposed to have been the first who preached in the open air, and I believe, they were themselves of this opinion, yet this is a mistake. St. Nicholas of Nolans, St. Anthony of Padua, St. Ignatius, and others, were ccust omed to preach to vast multitudes in the open air. St. Nicholas claimed that he was directed to this course by a voice from heaven, saying—"this is not the place I would have thee to go;—go forth into the field and preach to men!"

continuance might be excusable; but no reason can be given for their adoption and continuance in this part of the U. States, except that thus crowding together in great numbers, and listening to exciting discourses, affects the mind and agitates the body. Scripture does not sanction them, reason must condemn them, and experience shows them to be dangerous both to body and mind. I hope, therefore, that leading and influential men of the Methodist connexion, will examine the subject carefully, and I have no doubt they will agree with me, that camp meetings ought to be abandoned or greatly modified.

Of Protracted Meetings.

By *protracted meetings*, I mean religious meetings of several days continuance; sometimes called in this part of the country, *four days meetings*. As I have said, they are similar in all respects except the *camping out*, to the camp meetings of the Methodists.

When they commenced, I am unable to say. The Rev. Charles G. Finney, (*t*) says—"They have always been practised in some form or other, ever since there was a church on earth; that the Jewish festivals were nothing else but protracted meetings—the manner was different, but the design was the same." Some, probably, will venture to doubt this statement; it is, however, a matter of very little consequence. I have shown in another place, that prolonged religious meetings have been common in different ages of the world, and in different religions. The celebrated quaker, George Fox, men-

(*t*) Lectures on Revivals of Religion, p. 242.

tions in his journal, of attending them in his day. But modern protracted meetings were commenced in this country, I believe about the year 1827. Since then, they have been very numerous, especially in the Calvinistic churches. (*u*) I am of opinion that they have been resorted to for the purpose of producing religious excitement, by more than one half of the Calvinistic and Presbyterian churches in the Northern States of this country. They have not, however, been uniformly of four days continuance, but often much longer, and some have been continued forty days. One in this city was protracted nearly that time. Sometimes the churches in the same city, or in adjoining towns, hold them in succession, and many individuals, especially the most zealous and most excited, attend all of them. The exercises at these meetings vary in different churches, even of the same creed; for it must not be concealed that there is great disagreement in opinion among the Calvinistic clergy, respecting the proper manner of conducting these meetings, as well as upon other measures for producing and promoting revivals of religion. Generally they are conducted much as follows:—first, prayer meetings or inquiry meetings early in the morning,—then preaching, praying and singing in the forenoon,—in the afternoon, another sermon, with prayers and singing,—in the evening, a third sermon, praying, singing, exhortation, and examination of those called "anxious," or "awakened."

There was one of these meetings holden in this city in 1833, in the Calvinistic Free Church, under the pastoral care of Rev. W. C. Walton, since deceased. The

(*u*) By *Calvinistic*, I mean the Congregational Orthodox

following is extracted from an account given of it by the Rev. Samuel Spring, then pastor of another Calvinistic church in this city, to a Rev. brother nNew-York, and published in the Albany Journal and Telegraph.

"My Dear Brother,

"You ask for an 'account of the transactions at the Free church in the installation of Mr. Walton.'

* * * "Immediately after the installation, a protracted meeting commenced, which has continued to the present time and is still in progress. This is the 23d or 24th day of the meeting. Dr. L. and Mr. N. from your city, were the only preachers for the first week. After Dr. L. left, Mr. N. labored alone till Mr. K. came, and since he returned home. Mr. C. also from New-York, has been preaching. Excepting one service, perhaps two, from Mr. W., when no other preacher of their own school was on the ground, the gentlemen above named have exclusively occupied the pulpit." * * * * The measures, in connection with the preaching have been such as are usually resorted to by ministers of this class at protracted meetings. Such as inviting persons in the congregation to rise, who desired prayers for their conversion; calling upon those who were impressed to take the 'anxious seat;' classifying and separating the congregation at different times under the names of the covenanting, the anxious, the young converts, &c.; encouraging at the prayer meetings those who had impenitent relatives, to send in notes or prefer verbal requests aloud, for their conversion; and many other equally exceptionable things which I did not witness. I attended the meetings regularly from their commencement till the close of the second day; when, after the church, and some

others from the neighboring churches had renewedly pledged themselves to lives of greater devotedness than before, Mr. W. came forward and renewed his vows of ministerial fidelity, and called upon all ministers present, (without having giving them any premonition of his purpose) to concur with him in the act."

The Rev. Mr. Spring hereupon left the meeting, which he did not again attend, and says, he "unhesitatingly avows his disapprobation of the whole system as unscriptural, as unwarrantable machinery, liable to great abuse." "The results, (he observes,) so far as developed, have been contention, bitterness, alienation and lasting disorders I fear in our churches. That some good has been done, perhaps we ought not to question. Many conversions are spoken of as having occurred, say from fifty to one hundred. Many of them are children."

Another was held not long after in this city, in the Calvinistic church under the pastoral charge of the Rev. Joel Hawes, D. D. I have seen no minute account of it published, nor do I know what effect it produced. It commenced on the 27th of January, and continued until the second of February; most of the time being occupied in singing, praying, preaching and exhorting. There were three sermons daily, preceded by prayer meetings.

The following more full account of one at Buffalo, in the State of New York, will give the reader a good idea of these meetings, as they have been conducted in most places, and where they have been considered most beneficial. It is given by the Rev. T. H. Martin, pastor of the church in which it was holden:

"*Protracted Meeting.*

"On Tuesday, the 24th, a Protracted Meeting commenced. The first day was observed as a day of fasting and prayer. It was a season of much heart searching, and deep humiliation before God, on the part of many of the members of the church.

"In the afternoon, the Rev. J. Burchard, who had previously been invited to assist in the meeting, made a short address, eminently calculated to show Christians the weight of their covenant vows, their entire dependence on the influence of the Holy Spirit, and to prepare them to labor successfully in the work of the Lord.

"In the evening of the same day, Mr. B. preached his first sermon, to a crowded house, which was evidently accompanied by the Divine Spirit to the awakening of many. At the close of the services, a meeting of inquiry was appointed to be held at 10 o'clock the next morning, in the basement story of the church, where several individuals attended, and hopefully surrendered their hearts to the supremacy of Jesus Christ.

"With a few exceptions, Mr. Burchard preached in the afternoon and evening, till the close of the meeting, which continued forty-one days.

"The interest continued to increase, and the work to become more and more powerful, until the excitement became general, and extended to every part of the city. The Holy Spirit descended in mighty power, sweeping down the errorist and the infidel, and bringing them to the feet of Jesus, clothed and in their right mind.

"From about the 10th to the 21st day of the meeting the anxious room was crowded, and hundreds were found indulging the hope that they had passed from

death unto life. For several days there were from twenty to thirty a day, who professed to submit their hearts to God. About the 21st day of the meeting the work reached its climax, and from that time was less powerful; though there were from ten to fifteen hopeful conversions daily, till we were obliged, in consequence of fatigue and ill health, to lessen our labors, and draw the meeting to a close.

"Owing to the bad state of the roads, there being no sleighing, few attended from the country; still the meeting was well sustained during the entire period; the house being usually well filled in the afternoon, and crowded in the evening. Frequently the crowd was so great that professing Christians retired to the basement story for prayer, and hundreds were obliged to go away, unable to find seats.

"The closing sermon, on the eternal Deity of Christ, was, by request, preached in the first Presbyterian Church, a very large house, to an immense congregation, and the general impression among the friends of truth and revivals, was, that could the meeting have been continued in that house, with the assistance of brother Burchard, the moral aspect of the whole city would have been changed, and hundreds, if not thousands more, been born into the kingdom.

"*Doctrines.*

"The doctrines taught, were the doctrines inculcated by such men as Dwight, Davies, Edwards and Bellamy, and the Fathers of the Congregational and Presbyterian Churches. They were what are usually denominated the doctrines of Grace. They were Calvinistic.

"*Measures.*

"The measures adopted in this meeting were, with one or two exceptions, such as are generally employed in protracted meetings in different sections of the Presbyterian church.

"In the morning we had several prayer meetings, and a meeting of inquiry. At 2 o'clock, P. M., and also in the evening, there was public preaching. This course was pursued, with few variations, to the close of the meeting. The sermon in the afternoon was addressed to Christians, and in the evening to sinners. After the evening discourse, all who felt willing to submit their hearts to God, and all who wished an interest in the prayers of God's people, were requested to come forward and take the front seats. Usually from one to three hundred came forward. After receiving a few words of instruction, designed to lead them to immediate repentance, they were commended to God in prayer. At the close of the meeting, they were invited to be present the next morning, and to bring as many impenitent sinners with them as they could persuade to come. The meeting of inquiry was the place of our most laborious and successful efforts. It was the special object of prayer in all morning prayer meetings. It was emphatically the scene of the Holy Ghost; the place where hundreds were slain by the law, and made alive in Christ.

"Few, it is believed, entered that room who did not feel that they were in a solemn place. Here the doctrines of salvation, preached from the pulpit, were presented to each individual singly, and urged home to his conscience. Our manner was thus: We came to the anxious room from our closets, where we had agonized in

prayer for the gift of the Holy Spirit, (Luke xi. 1, 13;) without which we expected to accomplish nothing. Resting upon the immutability of the divine promise, we went to the sinner with the confident expectation of success. We felt, and endeavored to make him feel, that we were the servants of Jesus Christ—that we came to him with a message from God; and that as he received or rejected us; (Matt. x. 40,) so he received or rejected Christ. With these views and feelings, we laid our message before him; and having opened and explained its several parts, we urged him, as a condemned rebel, on the eve of execution, immediately to accept the conditions of life—to submit, honestly and unconditionally, his heart to God.

"It was thus we labored, from ten, or half past ten, till one o'clock, with the inquirers individually, until we had conversed with all, or nearly all, in the room. We then called those forward to the front seats who had promised to submit their hearts to God. They were then addressed collectively; and the character of God and his claims; their obligations; their guilt, the conditions of salvation, and the duty of immediate and unconditional submission, were explained under a great variety of illustrations. These instructions were followed by earnest prayer to God that they might not lie to the Holy Ghost, or be left to a deceived heart; but that he would give them that repentance which needeth not to be repented of, and seal them the heirs of eternal salvation.

"The names of those who professed to have surrendered their hearts to God, were taken down, not as proof that we considered them converted, but to aid the pastor in his future visits and instructions. The object in tak-

ing the names was frequently announced, that it might not be mistaken.

"The number of names thus taken during the meeting was, of adults, more than 500, of children over 100 ; (*v*) making in all, more than 600 who *professed* to submit their hearts to God ; and solemnly covenanted to take the Bible as the rule of their faith and practice, and to follow Christ all the days of their lives. How many of these will be found among the genuine followers of the Lamb when he makes up his jewels, the Judgment of the great day will disclose.

" It may be proper here to state, that, at the commencement of public service, an opportunity was usually given for Christians, and anxious sinners, and young converts, to ask prayers for themselves and their friends.

" As this was a *new measure* in Buffalo, it excited, at first, some opposition even among Christians ; and was made the subject of much ridicule and blasphemy, among infidels and scoffers. But it was a measure sig-

(v) In the early part of the meeting the children were collected in a large room, procured for the purpose, and subseqently in the basement story of the Presbyterian church, and were committed to the special instruction of Mrs. Burchard ; who, together with a few other ladies, devoted her time almost exclusively to this department of labor. The result was as above stated ; the hopeful conversion of more than 100 of their number. So far as the knowledge of the writer extends, they appear remarkably well. They are not men and women, neither are they perfect ; though this is the standard by which most Christians judge of the piety of children ; a standard by which they would by no means wish to be tried themselves. Since the close of our meeting, a few of them have held a weekly prayer meeting at the house of the Pastor of the Free Church. Their prayers exhibit a knowledge of the Scriptures, and of their own hearts, and a depth of pious feeling, which few can witness without tears. But had there been no children converted, principles have been inculcated and an interest awakened upon the subject in this city, by the labors of Mrs. B. which will tell, it is believed, on the salvation of thousands yet unborn."

nally owned and blessed of God. It led Christians to search their hearts; to inquire into the nature and degree of their faith in the truth of the promises of God's word.

"This inquiry led to the detection of much *infidelity* in relation to the guilt and wretchedness of their unconverted relatives and friends, and of much *practical unbelief* in the promises of God and the efficacy of prayer.

"The result was, in many cases, deep repentance before God, stronger faith in the truth of his declarations, a more ardent spirit of prayer, and increased efforts for the conversion of the impenitent around them. They were now seen laboring for the salvation of souls like men in earnest. They looked, and talked, and acted, and prayed, as though they believed there was a heaven, and a hell. They no longer staggered at the promises, but, "took God at his word." They first carried their requests to their closets, and then brought them to the sanctuary. They went forth weeping, bearing precious seed, and soon returned again, rejoicing, bringing their sheaves with them. Parents, who in the evening requested the prayers of God's people for the conversion of their children, came forward the next day with thanksgiving, that these prayers were answered. Wives and husbands, who requested prayers for their unconverted companions, had the happiness of hearing them, shortly after, ask prayers for themselves, that their faith in Christ might be strengthened. Never have I witnessed so many striking instances of manifest answers to prayer as in this meeting. One brother in the church brought forward a request, in the early part of the meeting, in behalf of seven impenitent friends. And before

the meeting closed, five of them were found hoping that they had passed from death unto life. A sister in the church had a list of twenty-five individuals whom she presented day and night, and before the close of the meeting twenty-four of them were hopefully converted.

"Another member of the church requested prayers for an impenitent friend in Connecticut. He was told to write him immediately, and urge him to attend to the subject of his soul's salvation. He wrote as requested. A few days after the close of our meeting he received an answer; stating, that his brother was converted to God, and had united with the church since the receipt of his letter. There was no revival in the place. The church was in a cold state, and no other individual was known to have been converted, or even serious. A sister residing in a neighborhood about five miles from the city, in which there was no church, no religious society, no house of worship, no preaching, except occasional, and but a very few professors of religion, requested prayers for that people, that they might be born into the kingdom of Christ. This neighborhood was the subject of special prayer. At the time, this sister knew of no human instrumentality, by which that neighborhood could be reached. A few days after the close of our meeting, the writer of this narrative was requested to hold a protracted meeting there. The meeting was held, and resulted in the hopeful conversion of about forty souls; nearly all the adult population who were not previously professors.

"Other striking examples might be given; but these are sufficient to show the wavering and the doubtful, that the God of Jacob and the God of Daniel still hears and answers the prayers of his people.

"*Admissions to the Church.*

"The latter part of the meeting was chiefly occupied in giving instructions to the converts, and examining them in reference to admission to the church. This occupied several days. They were assembled in the basement story of the church in the afternoon, where, in a familiar manner, the doctrines and duties of Christianity, and the whole length and breadth of Christian experience, were discussed and explained, under a great variety of striking illustrations, till the whole was made intelligible to the youngest and most inexperienced. After this they were examined; and such as gave us good and satisfactory evidence of piety, and felt it their duty and privilege to unite with our church, were received. The ordinance of the supper was administered on the two succeeding Sabbaths. At the first communion we admitted ninety-five—forty-two of whom I baptized. At the second, twenty-three; making an aggregate of one hundred and eighteen."—*N. Y. Evangelist, Oct. 4th*, 1834.

It appears to me there is not an intelligent and candid person in this country, but will acknowledge that thus assembling men, women and children, and talking to them, exciting them, and making them anxious and disturbed for days and weeks, on any other subject than religion, would be likely to prove injurious to their health. How then can any one doubt that continued mental agony on the subject of religion, is not as dangerous as similar excitement upon any other subject; or suppose that people are more likely to escape disease, if exposed to its causes when attending religious meetings, than they would be if similarly exposed by attending theatres, balls, or assemblies of any other kind?

No one who has attended the religious meetings under consideration, or who has read accounts of them in religious periodicals, will say they are not powerfully exciting, and productive of great mental distress. Indeed this is what the conductors of these meetings seek to produce, and what is published as evidence of their utility, and of the operation of the Holy Spirit. The most careful narrators of the proceedings at these meetings, and of the effects which they produce, mention the "unusual excitement," the "great solemnity," the "tears and groans," the "audible sighing and sobbing,"—"weeping aloud in the sanctuary,"—"trembling and turning pale,"—of "despair," &c. And then of "relief from suffering," of "joy and rejoicing," of "glowing and burning with holy love," &c. &c. Those who become excited and agitated, are called "the mourners," "the anxious," "the alarmed," or by other names, significant of their disturbed minds. Other accounts given of these meetings, when conducted by the more zealous, or what are called *new measure men*, represent them to be exceedingly exciting. These accounts, however, I shall again allude to in another place.

But if there were no danger to health, arising from this excitement and anxiety of mind, there surely must be from the bodily labor and fatigue in thus attending church, early in the morning, most of the day, and late in the evening, days and weeks in succession, exposed to variable weather, a vitiated atmosphere, and sudden and great changes of temperature, by going from heated, crowded rooms, into the open air. It would, indeed, be very remarkable if the health of many was not affected by such conduct.

Those who take an active part in the exercises, are

very often made sick by their unceasing toil and excitement. Hence we hear clergymen complain of being "worn out,"—"broke down,"—and "exhausted," by their labors at such times, and during what are called revivals of religion, when meetings are always greatly multiplied. It is a singular, and to many a very mysterious fact, that most of the Calvinistic clergymen in this country are sickly. This arises, I presume, in part, from their sedentary habits, and also from their gloomy and peculiar religious views; (*w*) yet I believe it is often caused by their preaching, praying, declaiming and exhorting most of the time. This, together with their mental anxiety, affects the nervous system, and causes much of the dyspepsia common among them, as I am led to believe by inquiry and reflection. When we consider their labor, not only on the sabbath, but during the week, especially in the evening, and their constant exertions at protracted meetings, and at numerous religious and charitable societies, we surely need not wonder that they are unhealthy. Their predecessors in the ministry were healthy, though they preached twice on the sabbath, and occasionally, though very seldom, in the evening or during the week; but they knew nothing of protracted meetings and numerous other meetings that now require much labor from clergymen.

I have known several cases of severe disease, which I believe originated from attending protracted meetings; and several cases of insanity, which appeared to have

(*w*) Hufeland, and many other distinguished medical writers, mention that a cheerful and calm state of mind is essential to the enjoyment of good health, or to the attainment of old age. But that the clergy who advocate these protracted meetings, &c., are much of the time, "anxious," "troubled," "grieved," &c. &c., they themselves state.

the same cause, have fallen under my observation. An examination of the case books of the lunatic establishments in New England, will confirm this statement. I surely do not intend to say that a great number, or a majority of those who attend a protracted meeting, will be likely to become sick or crazy. Most of those who attend are in good health, and are not easily affected or made sick, even by a course of conduct that is injurious to them; just as men will long appear well while using alcoholic drinks, though it ultimately ruins the constitution. (*x*) The mental excitement of others who are not healthy, and of delicate women and children, may carry them through, and apparently in very good health. In such cases, however, according to medical writers, though the injury received may not be apparent at the time, yet it will tend to develope at a future time a train of nervous diseases, which will last through life and extend to another generation.

So great are the evils which have already arisen, and which are likely to result from these protracted meetings, if long continued in this country, that I believe many of the most intelligent and worthy clergymen of the country wish for their discontinuance; and a vast majority of the most valued and influential men in the community exceedingly regret their introduction.

(*x*) Dr. Miller, of Princeton, (see his letter appended to Sprague on revivals,) alluding to camp meetings, which, as I have said, are very similar to protracted meetings, observes—"They have always struck me as adapted, in their ordinary form, to produce effects on our intellectual and moral nature analogous to those of *strong drink* on the animal economy; that is, to excite, to warm, and to appear to strengthen for a time; but only to pave the way for a morbid expenditure of "sensorial power," as we say concerning the animal economy, and for consequent debility and disease." These remarks are of course equally applicable to modern protracted meetings.

I have seen of late, in several newspapers, an account of a town meeting in Woodstock, Vermont, at which, after much discussion, the following preamble and resolution was passed by a large majority:—

"*Preamble and Resolution.*

"Whereas, a meeting has been held in the North Village in this town, professedly for religious purposes, and continued from day to day since the eleventh day of February last, under the direction and guidance of Mr. J. Burchard, to which great numbers of the citizens of this and other towns have daily resorted, and whereas said meetings have been protracted to unseasonable hours at night, tending to injure the health, of individuals and the good order of society—and whereas unwonted exertions, practices and arts have been used and are still using by the said Burchard and his abettors to induce "every man, woman and child," who can by any means be operated upon by such practice and art, to attend and join said meeting, and whereas one individual at least, if not more, has become a maniac since the commencement of said meeting, in consequence of the feelings induced and begotten in course of attendance upon instructions inculcated in said meeting, and whereas the said J. Burchard does in said meeting daily and in almost every speech or discourse he makes, in coarse, unmeasured and blasphemously profane terms and phrases, denounce eternal vengeance of heaven upon large classes of our citizens who entertain religious views of a different character in some respects from himself—and whereas bigotry and profanity are evils greatly to be deprecated in every society, putting forth claims to philanthropy and morality—

Therefore Resolved, That we highly deprecate this state of things—that we recommend to our citizens generally to abstain from further attendance on the said meeting of said Burchard, that he may have no fuel left upon which to practice his insidious arts, and no further countenance and encouragement from a candid and intelligent community; and that we seriously recommend to the authority of the town of Woodstock to take some measure to remove the aforesaid nuisance."

(A true copy.)

ATTEST, NAHUM HASKELL,

1835. *Town Clerk.*"

But if protracted meetings tend to injure the health of adults and dispose them to insanity, how much more injurious must they prove to children. I have seen of late, recommendations of protracted meetings, expressly for children, in the State of New-York; and judging from the progress of religious excitement in that portion of our country for a few years past, there is reason to fear that they will for a while become general, even until their bad effects are plainly and painfully visible. The following is an account of one at Bellville, Jefferson county, New-York. It is taken from the New-York Evangelist of August 16th, 1834.

"*Maternal Protracted Meetings.*

"BELLVILLE, Jeff. Co. Aug. 2d, 1834.

"The Maternal Association of Bellville resolved, July 21, that some special effort must be made for the salvation of children in Bellville and vicinity. A protracted meeting of *mothers and children* was proposed and appointed. Mrs. J. Burchard was requested to conduct it. The first day was observed as a day of fasting and pray-

er, by the mothers. Rev. C. B. Pond opened the morning exercises with fervent prayer for the blessing of God. Rev. J. Burchard, agreeably to request, delivered a discourse upon the Abrahamic covenant. The duties and responsibilities of Christian parents, rose before the mind, in overwhelming importanee through the light of God's word, and mothers felt to exclaim, "Visit not our iniquities and unbelief on our offspring, but for Christ's sake pardon our sins, and receive our children now at our hands." The remaining part of the day was spent by the mothers in the temple of God, before that sacred altar, where many of their little ones had been given to him in baptism, in penitent, believing prayer. The prevailing desire was, "Lord search us, sit upon our hearts like a refiner's fire, purify us as silver is purified, and prepare us to present ourselves and our children to thee acceptably." The Holy Spirit came into our midst like a *rushing wind*, entered each heart, and wrought the broken and contrite sacrifice. We felt to bring our all, and lay at the feet of our Saviour, and say—"Thy kingdom come, thy will be done" with us and ours. Never while memory holds its seat, will the members of this Association forget the twenty-third of July, 1834. Let its savor go with us and our children. The blessed privilege of coming to a covenant God—to Him who says, "I will be a God to thee and thy seed after thee"—to Him who has declared his covenant, Isaiah, lix. 21—"As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and *forever*." What more can he say to the be-

lieving mother? We said, It is enough, we take it as ours, our children's, our children's children's, *our portion* "forever." We wept over our cruel unbelief, we renounced it; we took hold of that precious covenant anew; we took hold of that part relating to our children, with the same faith as that relating to ourselves. We remembered, too, that God hates the hypocrite. We presented our children in *faith* to the blessed Spirit to be prepared by *Him* to worship in spirit and in truth. We felt in our souls the truth, "Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me."

"The next morning at ten o'clock, we assembled in the same sacred place, bringing our little ones with us, and with tears of penitence raised them in the arms of faith to a risen Saviour. We felt his presence, and remembered his word, "Blessed are they that have not seen me and yet believe." Some appropriate passages of Scripture were then read, and explained to the children, by Mrs. Burchard, during which the ladies lifted up their hearts in silent, believing prayer, that the Holy Spirit would now, while the children were hearing, make his word "quick and powerful, and sharper than any two edged sword," even according to his promise. The total depravity of the heart, the justice of a future punishment, the necessity of regeneration, the way of salvation through Jesus Christ, the duty of immediate obedience to the commands, "Give me thine heart"—"Repent"—"Remember *now* thy Creator in the days of thy youth," were simply taught them. The Holy Spirit evidently moved upon these little ones and worked in them to will and to do of his good pleasure.

"The ladies then conversed with them separately; such as they found convinced of sin, and ready to repent, were placed on a seat by themselves. When all were seated, these were addressed particularly. Their lost condition as sinners, their duty to repent of sin, and give themselves and all they love to Christ, to be his forever, were explained and illustrated, in a manner familiar to children. Christ was then presented as the sacrifice for sin, and the righteousness of the believer, and they urged to receive him now as their God and Saviour. It was a moment of intense interest; every little face bespoke the movings of a troubled soul, and every mother felt that God the Holy Ghost was urging his claim upon the heart of her offspring, and when we knelt to ask the regenerating power of the Spirit, it was with groanings that no language can utter. By *faith* we rolled them over upon the eternal purpose of Jehovah, and believed the word, "Out of the mouth of babes and sucklings thou hast perfected praise."

"The meeting continued five days; about thirty children, from four to fourteen years of age, were hopefully converted by the power of the Holy Spirit through the truth. The children previously hoping, were much blessed, and strengthened. The ladies feel that this effort has been a great blessing to them as mothers and teachers; their views are enlarged; their faith increased; and they are resolved, in the strength of the Lord, to lead these little lambs *daily* to the good Shepherd and believe his word—'He shall gather the lambs in his arms, and carry them in his bosom.'

NANCY M. HOUGHTON,
Directress of the M. A. Bellville."

Those who read the foregoing account, and fail to see the danger to be apprehended from such meetings becoming common, will not be convinced there is any danger, by any arguments I can use; they must wait until they see it in the natural and obvious results of such meetings; in the multiplication of diseases of the nervous system, in the increase of epilepsy, convulsions, hydrocephalus and insanity, and in a generation of men and women, weak and enfeebled in body and mind.

In connexion with this subject, the following account is deserving of particular attention; and if the statements of numerous medical men of great experience and ability, respecting the dangerous effects of long continued anxiety and great excitement of mind in children, are not totally false, then it is a very affecting one.

"*Fanny S. Harrison.*—This little girl was born in Roxbury, Conn. April 27th, 1820, and died Oct. 2d, 1831. The following notice of her hopeful conversion, sickness and death, has been prepared for the benefit of our youthful readers, with the hope that it may lead them to "think on the ways," repent, and give their hearts to God.

"Fanny was a sober, thoughtful, kind and affectionate child, and always obedient to her parents. She joined the sabbath school very young, she loved it much, and was always found in her place and prepared to recite her lesson, when health and circumstances would permit. During the last months of her life, her sabbath school hymn book, next to the Bible, was her chosen and constant companion. Often, after reading it, she was seen to press it to her bosom with both her little hands.

"She was fond of reading religious books, and it is be-

lieved always performed the duty of secret prayer. But it is not known that she was ever anxious about her soul until August, 1831. She then attended a protracted meeting in an adjoining town, where she became sensible of her wickedness of sinning against God. At the close of the public exercises, on the first day that Fanny attended, those who were anxious were invited to retire to the conference room for special instruction and prayer. Many of all ages accepted the invitation, and she was among them, though a child and a stranger.

"Her father, who is a minister, had been requested to attend and address those who should assemble. As he passed out, he found his little daughter standing at the door of the church weeping, and said to her, "do you wish to go with the anxious?" She made no reply, but eagerly grasped his hand and led along the way, while her tears told the feelings of her heart. From day to day during the meeting she was found, by her anxious father, near the same stand, ready to go with him to that solemn place. The meeting closed, but she had not submitted her heart to God, and was in great distress.

"The next week, (August 23d) a similar meeting commenced in her native place, which she attended with deep and increasing interest. At the close of the third day, her countenance indicated a change in her feelings, which she cautiously expressed. After this she was cheerful and happy, so much so that her friends had fears that she was self-deceived, and would soon become gay and thoughtless. These fears were sometimes expressed to her, but it uniformly grieved her, often to tears, to find her love to the Saviour doubted. One evening in particular, as the family were preparing for a religious meeting, she appeared unusually cheerful, and received

a gentle caution from her mother. The big tear started in her eye, and she instantly retired to her closet to pour her sorrows into the ear of her heavenly Father.

"At this time she took great delight in religious meetings, and was usually the first of the family on her way to the sunrise prayer-meetings.

"A few weeks after her hopeful conversion, she attended meeting for the last time. The next day she was taken ill, but her friends were not alarmed about her until the next Sabbath, when her disease put on the appearance of fever of the most malignant kind. Strong hopes were still entertained of her recovery, and little was said to her concerning her feelings, until it was found that her reason was impaired. This was a moment of painful anxiety to her friends, who feared that the last opportunity of imparting counsel, and of obtaining further knowledge of her feelings, was past. From this they were in a measure relieved on Thursday morning, Sept. 29th. She had had a distressing night, and as her father sat watching her with intense anxiety, her countenance suddenly assumed its wonted serenity. Her eyes which had long been closed, now beamed with more than usual brightness, and her tongue that had faltered, now said distinctly, "Father, I am happy." What makes you happy, he inquired. "Many things; I love the Lord Jesus Christ." She then, in answer to his questions, gave a distinct account of her previous exercises and hopeful submission to Christ. She said that her distress of mind, in view of her lost, sinful condition, increased until the third day of the protracted meeting, when she went to the anxious room, borne down with a view of her guilt and danger. While there, she tried, and believes she did give up her heart to the Saviour; that he there

appeared precious to her soul, and her mind was filled with light and joy and peace unknown before. She concluded by saying with emphasis, 'I was happy then, and have been happy ever since.'

"She was soon exhausted, and her mind was again clouded until the next morning, when she enjoyed another lucid interval. As she was viewing her parents for the last time, with an expression that plainly told the strong affection of her heart for them, her father said, "Fanny, do you love the Lord Jesus Christ better than you love your parents?" She immediately answered, "I do."

"On sabbath evening, October 2d, after a day of painful and laborious breathing, without a struggle she quietly fell asleep in Jesus, and, as we trust, entered on an eternal sabbath of rest in *heaven*."—*S. S. Record.*

As I have said, this account is deserving of attention, and in my opinion should be a warning to parents not to adopt a similar course with their offspring. Here was a sober, thoughtful child, early taught what the parents considered to be religious duties, and instructed in Calvinistic doctrines. Evidently, anxiety of mind on religious subjects was encouraged in her case; (*y*) taken from home to an adjoining town, to a protracted meeting, then to another in her own town, she became anxious, wept, and was in great distress; then a change occurred in her feelings, and she became cheerful—was

(y) Dr. Sprague's instructions to parents on this subject, are, "If they see in their children the least anxiety, (in what is supposed to be a revival,) they are to endeavor by *every means* to cherish it, and put them on their guard against grieving away the Holy Spirit." (See Lecture 5th on revivals.) This I consider very reprehensible advice, not justified by Scripture nor reason, and very liable to lead parents to much mischievous conduct.

reprimanded for her cheerfulness—took great delight in religious meetings—went from home to sunrise prayer meetings, &c. Then came disease, delirium and death. If I should say that this child's death was caused or much accelerated by the course pursued with her, by her constantly attending religious meetings, and by her religious excitement, I should probably express an opinion in which most medical men would concur. Other cases of a similar kind I might quote; but let this suffice, and let it be instructive to parents and religious teachers.

In conclusion, I beg the intelligent clergy, and the influential men of this country, to look at the foregoing accounts, and to examine the subject carefully, and I have no doubt they will take the same view of it that I do; and I trust they will raise their voices against farther encouraging such proceedings. This the good of our common country demands of them.

Ringing of Bells.

If a person from some country where the Christian religion is unknown, was to visit one of the large towns in New England on the sabbath, he would be likely to think that much of our religion consisted in noise, and that our sabbath was a *gala day*. In the city of Hartford, where the whole population does not exceed ten or eleven thousand persons, and these occupying a space less than a mile square, there are eight bells on different churches, which are ringing a considerable part of the time, or very often on the sabbath. I am induced to notice this subject, from personal knowledge of the fact, that the sick are very much injured by the noise of the

bells on the Lord's day. I have no doubt that in some instances it has proved fatal; and I have frequently heard the evil complained of by those in health, as one which much annoyed them.

In the country towns, where the population is scattered over a considerable circuit, a bell may be useful, and one or two in a city would not be objectionable; but a larger number serves no good purpose, and only tends to create confusion. Almost every family has a time-piece, and but very few pay attention to the ringing of the bell as a call to meeting.

No one will pretend that the ringing of bells on the sabbath is scriptural. In fact, the practice appears to me to be wholly contrary to the spirit of revealed religion. We should infer from scripture that the sabbath ought to be a day of stillness and quiet, and not one of noise, ringing of bells, &c. If, therefore, there is not absolute necessity for the noise of numerous bells on the sabbath, I know not how it can be justified; and, as it causes much suffering, especially among the sick, I hope it will be, in a considerable degree, abandoned.

The Mahometans use no bells, and yet their meetings are very frequent, at least, five times in the course of twenty-four hours. Public notice of their meetings is given by the muzzeims, or criers, from the galleries of the minarets, attached to the mosques.

As I have hinted, the general possession of time-pieces renders a public notice of stated meetings unnecessary, and when such notice is necessary, some more silent method of giving it might be adopted than by ringing half-a-dozen or more bells. The early settlers of this country had recourse to various methods of giving notice of the time of meeting. By the records of towns on

Connecticut river, I learn that this was done by blowing a horn, or by beating a drum, or by hoisting a flag as a signal, on some elevated place. This last method, appears to me, might answer all the useful purposes that bells now do.

But however ridiculous this noise on the sabbath may be, it has, to many, become *sacred*, and so strong is the feeling on the subject, that I do not expect, very soon, so good and great reform, as a total relinquishment of bells on the Lord's day. But I do hope and trust that soon a less number will be rung, and less frequently, and for a shorter time, in our cities, and thus much unnecessary labor on that day may be avoided, and the Christian sabbath be made a day of comparative stillness, and of quiet for the sick and well, instead of being, as it now is, a day of more noise than any other in the week.

CHAPTER VI.

OBSERVATIONS ON MODERN REVIVALS OF RELIGION, AND WHAT ARE CALLED THE "SPECIAL" EFFECTS OF THE HOLY SPIRIT; COMPARISON OF THESE EFFECTS WITH THE PHENOMENA OF DISEASE, ANIMAL MAGNETISM, AND EXCITEMENTS OF THE NERVOUS SYSTEM, &c.

In commencing this chapter, I feel under great embarrassment; an embarrassment arising not merely from the gravity and importance of the subject, but also from the great mass of facts relating to revivals of religion, and which I am desirous so to select, arrange and present to the reader, that correct conclusions may be drawn, and the truth established. It will be impossible for me, (without far too greatly extending this work,) to refer but to a small part of these facts. All, therefore, that I shall aim to do, will be to briefly notice the history of revivals, from the time of Wesley and Edwards, until the present day, to compare them with religious excitements in ages past, and also to compare the phenomena they present with those of animal magnetism, and the effects resulting from the influence of the imagination upon the body. I believe I am not insensible of the importance of this subject at the present time, and I hope to treat it with the candor and solemnity due to it, and with a desire pre-

dominating over all others, that the truth may be elicited.

This subject is one eminently philosophical, (z) and in many respects deserves the profound attention of inquiring men. Innumerable clergymen, of unimpeachable veracity, and some of them of considerable learning, assert and publish to the world, that the Holy Spirit of God is specially imparted to mankind for their salvation; that its effects are first upon the consciences of men, convicting them of sin, making them serious and sorrowful, and frequently affecting them so as to cause them to weep and tremble, to cry out in agony, to be convulsed, and to feel differently from what they ever have before; then, secondly, this Holy Spirit operates "on a different department of man's nature," and converts him. This is done by the "Holy Spirit renovating man's moral nature." "The will has naturally a wrong direction, and in regeneration it is set right, and a change of disposition occurs." [See Sprague and others on revivals.]

These same authorities assure us that this special influence of the Holy Spirit is absolutely essential for man's salvation; that unless it is imparted, no human being can escape indescribable torments in hell forever. They

(z) I am not aware, however, that it has been so treated. I have carefully examined the works of Edwards, Sprague and Finney, all standard authorities, on this subject, and regret to say that they are illogical, inconclusive, and evidence but little research or reflection upon the subject: and I may add, also, that they are so contradictory of each other in important points, that the reader knows not what to believe. They abound with careless if not erroneous statements, some of which, if believed, would justify the most wild fanaticism the world has ever known. Proof of this will be found in the succeeding pages, and the reader is referred to the works themselves.

also assure us that this influence of the Holy Spirit is not constantly imparted to men, but only occasionally; and then not to mankind scattered through various countries, but to the individuals of one country; and not to all the inhabitants of a country, but only to the members of some one religious congregation; and not to all of them, but only to a few. For instance, there are times when to all appearances, this influence of the Spirit is no where observed; then it descends as a shower, (I use the phrases of the writers on this subject,) upon one of our large cities, or a town wherein are Episcopalians, Methodists, Baptists, Presbyterians, Universalists, Quakers, Jews, and other religious sects; but it only descends upon one of these sects at a time, and then only upon a few individuals. (a)

When we consider the immense number of mankind on the globe, and the myriads of human beings who have lived, to whom this spirit has not thus been imparted, and notice to how few it is now given, even in countries where we hear most of it, we are lost in a maze of sorrow, wonder and doubt. A feeling of sorrow naturally arises at the thought of the unutterable misery of innumerable millions of beings, created in the image of God himself;—of wonder, how it can be reconciled with the plans of infinite benevolence,—with the plans of that Omnipotent Being who created for his own good pleasure these suffering mortals; and a feeling of doubt, if

(a) I am aware that revivals are spoken of almost universally as great and powerful works; but if these accounts are examined carefully, the converts will be found to be but few—very few indeed, compared with the whole number of individuals in one town or congregation.

not of hope, will arise, whether the statements of these men may not be erroneous. (*b*)

I believe the foregoing is a correct statement of the views of those who advocate these revivals of religion, as I have selected it from their writings. I do not mean to say, however, that they state it is only by revivals, that men are to have this spirit imparted to them; though Dr. Sprague says—"Now it has come to pass in these days in which we live, that *far* the greater number of those who are turned from darkness to light, so far as we can judge, experience this change during revivals of religion. It is for revivals that the church is continually praying; and to them that she is looking for accessions both to her numbers and her strength." In these views, those who favor revivals generally concur. Still these

(*b*) There are about 700,000,000 of human beings on the earth; all of whom believe in invisible beings superior to men, and entitled to the worship of men. In fact, man may well be denominated a religious animal. His disposition to adore and to create a religious worship, is the most distinctive mark of his nature, even more so than reason.

Of these 700,000,000, about one half are Polytheists, who believe in several gods. Upwards of one hundred millions are Mahometans. The remainder, excepting four or five millions of Jews, are Christians, or so called because they inhabit countries where the Christian religion is acknowledged.

Of this number about one hundred and twenty millions are Roman Catholics; sixty or seventy millions belong to the Greek Church, while only from forty to fifty millions are Protestants, and these are divided into innumerable sects. To those who believe that the Protestant is the only pure and acceptable religion, this is really a sad picture. But it may be recollected that *truth* is of slow progress; that once all mankind were Polytheists, and that constantly, though slowly, they have sought and found knowledge, and have improved in their religious views and worship. Still, when we examine this subject a little further, and reflect how very large a portion of this number of Protestants are not considered genuine Christians by many; and how small the number of those who have been affected by what is called the *special* influence of the Holy Spirit, in the manner described, we must, if we believe that no other can be saved, be filled with indiscribable grief at the deplorable fate and prospects of the inhabitants of this world.

same authorities, while they express the most perfect and undoubting confidence that these revivals are owing to the special influences of the Holy Spirit, assure us that they are not always genuine.

The Rev. Archibald Alexander, D. D., Professor of Theology in the Theological Seminary, Princeton, N. J. in a letter appended to Sprague's Lectures on revivals, says—"A revival, or religious excitement, may exist and be very powerful, and affect many minds, when the producing cause is not the Spirit of God, and when the truth of God is not the means of the awakening;" and adds "that during the time of religious excitement, only a few may be under the saving operations of the Holy Spirit, while many are affected by sympathy or other causes;" but, says he—"no human wisdom is adequate to discern between those who are savingly wrought upon, and those who are only the subjects of the *common* operations of the Holy Spirit." (*c*)

In this uncertainty, others who favor revivals concur, and some, in view of the evils and difficulties attending them, appear almost to lament them. Dr. Alexander, in the letter referred to, says, "It has often occurred to me—and I have heard the same sentiment from some of the most judicious and pious men that I have known—that there must be a state of the church preferable to these temporary excitements, which are too often fol-

(*c*) What does Dr. Alexander mean by the *common* operations of the Holy Spirit?" Does the New Testament teach us that some feelings, &c. are caused by the common operations of the Spirit, but that these are not to be regarded, as it is only by the *uncommon* operations of the Spirit, that men are to be saved? See his letter appended to Sprague on revivals; it will serve to show how confused are the notions which he and his associates have respecting the operations of the Holy Spirit.

lowed by a deplorable state of declension, and disgraceful apathy and inactivity."

Mr. Finney, (*d*) in his first lecture on revivals, observes, "It is very desirable that the church should go on steadily in a course of obedience, without these excitements. Such excitements are liable to injure the health. Our nervous system is so strung that any powerful excitement, if long continued, injures our health, and unfits us for duty. If religion is ever to have a pervading influence in the world, it can't be so; this spasmodic religion must be done away. Then it will be uncalled for. Christians will not sleep the greater part of the time, and once in a while wake up, and rub their eyes, and bluster about, and vociferate, a little while, and then go to sleep again. Then there will be no need that ministers should wear themselves out, and kill themselves, by their efforts to roll back the flood of worldly influence that sets in upon the church. But as yet, the state of the Christian world is such that to expect to promote religion without excitements is unphilosophical and absurd."

(*d*) "Lectures on Revivals of Religion," 1835. Mr. Finney is very high authority on the subject of revivals. Under his ministry there have probably been more numerous and more extensive religious excitements than under that of any other man now living. Owing to ill health, he has lately relinquished the charge of the Chatham street church, in the city of New York, and accepted a professorship of theology, but he no doubt now sways more minds in this country upon the subject of religion than any other one man, or probably any one hundred men. His lectures have a very extensive circulation, and though they contain much that I greatly regret and disprove of, yet they show that he possesses a vigorous mind. They are far more able and consistent than those of Mr. Sprague on the same subject. In fact, if religion is mainly to be promoted by revivals, as Mr. Sprague and the "old measure men" assert, then the course pursued by the "new measure men," of creating and keeping up great excitements, is, as Mr. Finney observes, the only one not "unphilosophical and absurd."

In view of these difficulties, and the statements made by the most ardent friends of revivals, and on other accounts, it seems necessary for those who wish to ascertain the truth respecting modern revivals of religion, to divest themselves of all prejudices respecting them, and to examine anew the whole subject, with great care and faithfulness. But in order to understand it, it requires to be stripped of all set phrases, and all ambiguous words. I am here, however, obliged to remark, that the language used by the men who witness these revivals, and experience this special influence of the Holy Spirit which is said to cause them, in the narratives they publish to instruct mankind respecting them, is, of all modern writings, the most figurative and extravagant, and most confined to set phrases and to unmeaning, *cant* terms, or to those of doubtful or double import. Of the correctness of this remark, the reader will be convinced by reading the following accounts, which are not unfair specimens of numerous ones with which the religious newspapers and magazines of this country have abounded within a few years.

The Rev. B. Cook thus writes to the editor of the Lowell Evangelist, giving an account of a protracted meeting and revival in Rupert, Vt., which account is published and copied into other religious papers:

"May 4th, 1833.

"A protracted meeting commenced on Wednesday, the 27th of February, with the Baptist church in Rupert, Vt., and continued eight days. At the commencement of the meeting, clouds of darkness seemed to obscure the sun of righteousness, so that all the church were not blessed with his refreshing rays. Some of the

members felt that the set time to favor Zion had come, and the voice of Israel's God to them was, 'Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee.' While these put forth the hand of faith to take hold on strength, others were down by the cold streams of Babylon, with their harps unstrung and hung upon the willows.

"The meeting had continued to the close of the week, and there were none among a number of precious youth who had taken the anxious seat from day to day who could say, 'Draw near all ye that fear the Lord, and I will declare unto you what he has done for my soul.' Under such circumstances, those whose whole souls were in the work, began to think there were some Jonahs asleep down in the ship, or a golden wedge in the camp; or at least some obstacles that hindered the chariot wheels of salvation from rumbling in the midst. Therefore, Sabbath afternoon was given up to the church and all such as loved our Lord Jesus Christ, that they might humble themselves in the dust before God, and the inquiry be made, 'Lord, is it I?' and thus remove every thing, if possible, that barred the Holy Spirit from the place.

"As the protracted meeting exercise was about to commence, the pastor of the church requested all such as loved Jesus, and desired the descent of the Holy Spirit on the meeting, to come and kneel down with him in the broad aisle, and look up to Heaven for a blessing. The request was granted. At the close of the prayers which were offered, Christians weeping, began to confess; backsliders returned to their father's house, with love in their hearts towards the Lord God of Israel.' Thus the tithes and offerings were brought

into the store-house, and when the anxious were called for, the windows of heaven were opened, the Holy Spirit came down, and the cry was heard, 'What must we do to be saved?' Parents called for their children, and children called for their parents, to come and take the anxious seat. Sighs and groans were heard in every part of the house. The penitential tear now burst from the eyes of some as they came to the inquirer's seat, who had raised up a brazen front against omnipotence, by professing the soul-destroying doctrine of universal salvation.

"Thus the clouds of darkness were removed, and the stately goings of our God was manifested in the sanctuary; a cloud of mercy hovered over the place, and streams of salvation poured down, and a number were rejoicing in the merits of a precious Saviour when I left."

The Rev. Heman Humphrey, D. D. President of Amherst College, Mass., in a letter appended to Sprague's Lectures on Revivals, states that "God poured out his Spirit for the second time on Amherst College."—"For several weeks," he continues, "there was a manifest increase of concern for those 'who were ready to perish,' till there came to be mighty wrestlings with the Angel of the covenant, such as I believe always prevail. The 'noise and shaking among the dry bones' was sudden, and the work was rapid in its progress. The word of God was quick and powerful! In many cases, convictions of sin were extremely pungent. In some, they may be said to have been overwhelming. But in most instances they were short. When the student became convinced that the wrath of

God was justly abiding upon him, he shut himself up with his Bible, and his stricken heart, under the full persuasion that the crisis of his eternal destiny had come. 'Once he was alive without the law,' but now 'the commandment came, sin revived, and the young pharisee, as well as the publican, died.' In a few days, about thirty, and among them several who had been very far from the kingdom, and leaders in the broad way, were raised up, as we trust, and made to sit together in heavenly places in Christ Jesus. It was a glorious change, a most delightful spectacle.—'These, where had they been?' We saw the rock from whence they were hewn, and the hole of the pit from which they were digged. It was the Lord's doing, and it was marvellous in our eyes."

Dr. H. had previously published an account of this revival in the Boston Recorder and Telegraph, May, 1827, in which he mentions that the year previous "a little cloud seemed for a few days to be hovering over the seminary, but it soon disappeared." The revival, however, commenced the following year, and he attributes it to the "blessing of God upon some *special efforts* to arouse professors from their slumbers." It was considered powerful, and "twenty students," he says, "are supposed to have *experienced relief*," in a single week. "But some of the students," he observes, "scarcely heard the thunder or desired to see the cross."

Such language, on so important a subject, is very greatly to be regretted. The reader of it cannot know what is meant by "clouds of mercy," (*e*)—"putting

(e) In describing a revival at Lee, Mass., the writer says, "The church and people of God in Lee beheld the cloud of mercy, as big as a man's hand, rising and spreading."—[See Connecticut Observer, March 5, 1827.]

forth the hand of faith to take hold on strength"— "chariot wheels of salvation" rumbling in the midst"— "windows of heaven opening," &c. He cannot know what actually occurred to twenty or thirty students, (for that was the number affected at Amherst College,) by being told that "there was sudden noise and shaking among the dry bones," and "mighty wrestlings with the Angel of the covenant," or what was the peculiar moral or physical condition of other students, which prevented them from "seeing the cross," and "hearing the thunder."

Far more objectionable language may be found in many of the accounts of revivals published in the religious periodicals of this country within a few years past. It is scarcely credible that writers have any clear ideas upon the subjects they thus treat. If they have, it appears to me that men have a right to expect, if not to demand, of intelligent men, who witness and experience what they attempt to describe, more precise and intelligible, and less figurative statements. It is presumed that those who make use of the extravagant language which we notice in their accounts, do not intend to have it understood literally; but from history and observation, we know there is danger that some will so understand it, and be led into gross errors.

On this subject, Bishop Lavington remarks, "We know not what effect it may have upon weak, credulous and superstitious minds; especially when improved by future comments, or the help of tradition. It is certain that divers rhetorical flourishes of this sort, and other little superstitions, have gradually swelled into the most false and absurd doctrines, as well as into rank idolatry; and the world is covered with a deluge

of monstrous legendary tales, which were derived from as small a fountain."

In the commencement of this inquiry, I wish to be distinctly understood as not questioning the special influence of the Holy Spirit, as mentioned in Scripture. With me there is no question respecting the special agency of the Spirit of God in Paul's conversion, or in the conversion of a multitude on the day of Pentecost, and at other times mentioned in the New Testament. These conversions were evidently miraculous, totally different from those we hear of in modern times, and accompanied by the "gift of tongues," "spirit of prophecy," &c. (*f*)

(*f*) I consider it my duty here to notice one of the very careless, and, I think, erroneous statements of Dr. Sprague, in his first and second Lectures on revivals of religion. In considering the objection to modern revivals of religion—that "they are *unscriptural*,"—he compares them to the effusions of the Holy Spirit on the day of Pentecost. "Here are facts," says he, "recorded by the unerring finger of inspiration, *precisely analogous* to those which the objection we are considering declares to be unscriptural." Similar comparisons have been made by others. But whoever will carefully examine the account in the Bible, of the conversions on the day of Pentecost, will with me be astonished that any person less fanatical or crazy than the Rev. Edward Irving and his associates, who claim to possess "the gift of tongues," &c. should venture to make such assertions. "I will by no means," says Bishop Lavington, "undertake to excuse from blasphemy, expressions which imply this similarity in the descent of the Holy Ghost." It is very surprising that Dr. Sprague should have published the statement I have referred to, and still more so that he should publish in the same work the following reproof of Dr. Green. "The whole dispensation of the Holy Spirit on the day of Pentecost was extraordinary and miraculous; and to draw a parallel between the occurrences then, and those which now take place—a parallel extending to all the circumstances of the two cases—seems to me utterly unwarrantable, and exceedingly presumptuous." See Dr. Green's letter appended to Sprague on Revivals.

In a recent account of a revival in the State of New York, it is stated that "the Holy Spirit seemed to descend and fill all the place where we were sitting." That the Holy Spirit descends in modern revivals, "like a mighty rushing wind," &c. is very frequently asserted. Such statements are exceedingly reprehensible.

I shall consider modern revivals as taking their rise in the time of Wesley and Edwards; (*g*) though I agree with the Rev. Dr. Alexander, that "religious excitements have been common among Pagans, Mahometans, Heretics and Papists." (*h*) The Rev. Dr. Porter (*i*) says he believes "the era of modern revivals in this country is reckoned from the year 1792;" but on what authority he says this, I do not know. Surely the most extensive religious excitement ever known in this country was about half a century previous, in the time of Edwards and Whitfield, and lesser ones every few years after, especially in 1757 and 1770.

In order to have the reader clearly understand what is meant by modern revivals of religion, I shall transcribe a few accounts of them from different writers; and the importance of the subject, and a desire to avoid errors, must be my excuse for their length, and for using the language of the narrators themselves. I shall begin with one from Mr. Wesley's Journal (*j*) for 1759. It

(*g*) These men were born in the same year.

(*h*) Appendix to Sprague on Revivals.

(*i*) Appendix to Sprague on Revivals.

(*j*) Wesley was born in 1703, of parents remarkable for their devotional temper, who took peculiar care of his religious education, and encouraged his devotional feelings when very young. He early exhibited a tendency to fanaticism; would not have his hair cut, because the expense would lessen his means of relieving the needy. He fasted on all the appointed days of the ancient church, and by abstemiousness, reduced himself to a dangerous degree of weakness.

How similar the early lives of religious enthusiasts and fanatics! Compare the lives and journals of Wesley, George Fox, Ignatius Loyola, Whitfield, St. Teresa, and numerous others, who, in early life, were remarkable for strong devotional feelings, and who ultimately effected great good or evil, according as this early enthusiasm subsided into rational piety, or increased to extravagant fanaticism.

will be found in the second volume of his Works, published in ten volumes, at New York, in 1827. (*k*)

"About this time the work of God exceedingly increased under the Rev. Mr. Berridge, near Everton. I cannot give a clearer view of this, than by transcribing part of the journal of an eye witness.—

"Sunday, May 20, being with Mr. B——ll at Everton, I was much fatigued, and did not rise: but Mr. B. did, and observed several fainting and crying out, while Mr. Berridge was preaching: afterwards at church, I heard many cry out, especially children, whose agonies were amazing: one of the eldest, a girl of ten or twelve years old, was full in my view, in violent contortions of body, and weeping aloud, I think incessantly, during the whole service: and several much younger children were in Mr. B—ll's view, agonising as they did. The church was equally crowded in the afternoon, the windows being filled within and without, and even the outside of the pulpit to the very top; so that Mr. B. seemed almost stifled with their breath; yet feeble and sickly as he is, he was continually strengthened, and his voice, for the most part, distinguishable, in the midst of all the outcries. I believe there were present three times more men than women, a great part of whom came from far; thirty of them having set out at two in the morning, from a place thirteen miles off. The text was, *Having a form of godliness, but denying the power thereof.* When the power of religion began to be spoken of, the presence of God really filled the place: and while poor sinners felt the sentence of death in their

(*k*) Several editions of his works have been printed—two, at least, in this country. His life, by Southey, is one of the most interesting biographies, and one of the most valuable works, of modern times.

souls, what sounds of distress did I hear! The greatest number of them who cried or fell, were men: but some women, and several children, felt the power of the same almighty Spirit, and seemed just sinking into hell. This occasioned a mixture of various sounds; some shrieking, some roaring aloud. The most general was a loud breathing, like that of people half strangled and gasping for life: and indeed almost all the cries were like those of human creatures, dying in bitter anguish. Great numbers wept without any noise: others fell down as dead: some sinking in silence; some with extreme noise and violent agitation. I stood on the pew-seat, as did a young man in the opposite pew, an able-bodied, fresh, healthy countryman: but in a moment, while he seemed to think of nothing less, down he dropped with a violence inconceivable. The adjoining pews seemed to shake with his fall: I heard afterwards the stamping of his feet; ready to break the boards, as he lay in strong convulsions, at the bottom of the pew. Among several that were struck down in the next pew, was a girl, who was as violently seized as he. When he fell, Mr. B—ll and I felt our souls thrilled with a momentary dread: as when one man is killed by a cannon-ball, another often feels the wind of it.

"Among the children who felt the arrows of the Almighty, I saw a sturdy boy, about eight years old, who roared above his fellows, and seemed in his agony to struggle with the strength of a grown man. His face was red as scarlet: and almost all on whom God laid his hand, turned either very red or almost black. When I returned, after a little walk, to Mr. Berridge's house, I found it full of people. He was fatigued, but said he would, nevertheless, give them a word of exhor-

tation. I stayed in the next room, and saw the girl whom I had observed so peculiarly distressed in the church, lying on the floor as one dead, but without any ghastliness in her face. In a few minutes we were informed of a woman filled with peace and joy, who was crying out just before. She had come thirteen miles, and is the same person, who dreamed Mr. B. would come to her village, on that very day whereon he did come, though without either knowing the place or the way to it. She was convinced at that time. Just as we heard of her deliverance, the girl on the floor began to stir. She was then set in a chair; and after sighing awhile, suddenly rose up, rejoicing in God. Her face was covered with the most beautiful smile I ever saw. She frequently fell on her knees, but was generally running to and fro, speaking these and the like words, 'O what can Jesus do for lost sinners! He has forgiven all my sins! I am in heaven! I am in heaven! O how he loves *me!* And how I love him! Meantime, I saw a thin, pale girl, weeping with sorrow for herself, and joy for her companion. Quickly the smiles of Heaven came likewise on her, and her praises joined with those of the other. I also then laughed with extreme joy: so did Mr. B—ll, (who said it was more than he could well bear.) So did all who knew the Lord, and some of those who were waiting for salvation: till the cries of those who were struck with the arrows of conviction, were almost lost in the sounds of joy.

"Two or three well-dressed young women, who seemed careless before, now felt the power of God, and cried out with a loud and bitter cry. Mr. B. about this time retired, and the duke of M——, with Mr. A——ll,

came in. They seemed inclined to make a disturbance, but were restrained, and in a short time, quietly retired. We continued praising God with all our might: and his work went on as when Mr. B. was exhorting. I had for some time observed a young woman all in tears; but now her countenance changed. The unspeakable joy appeared in her face, which, quick as lightning, was filled with smiles, and became of a crimson colour. About the same time John Keeling of Potton, fell into an agony: but he grew calm in about a quarter of an hour, though without a clear sense of pardon.

"Immediately after, a stranger, well-dressed, who stood facing me, fell backward to the wall; then forward on his knees, wringing his hands, and roaring like a bull. His face, at first, turned quite red, then almost black. He rose and ran against the wall, till Mr. Keeling and another held him. He screamed out, 'O what shall I do, what shall I do? O for one drop of the blood of Christ!' As he spoke, God set his soul at liberty; he knew his sins were blotted out: and the rapture he was in seemed too great for human nature to bear. He had come forty miles to hear Mr. B., and was to leave him the next morning; which he did with a glad heart, telling all who came in his way, what God had done for his soul.

"I observed about the time that Mr. Coe (that was his name) began to rejoice, a girl, eleven or twelve years old, exceeding poorly dressed, who appeared to be as deeply wounded, and as desirous of salvation as any: but I lost sight of her, till I heard the joyful sound, of another born in Sion: and found, upon inquiry, it was she, the poor disconsolate, gypsy-looking child.

And now did I see such a sight, as I do not expect again on this side eternity. The faces of the three justified children, and I think of all the believers present, did really shine: and such a beauty, such a look of extreme happiness, and, at the same time, of divine love and simplicity, did I never see in human faces till now. The newly justified eagerly embraced one another, weeping on each other's necks for joy. Then they saluted all of their own sex, and besought men and women to help them in praising God.

"I have mentioned only one man, two women, and three children, at this time justified in the house, but have, perhaps, omitted some; and it is probable there were more than one justified at the church, though but one came to speak of it; for all are not equally free to glorify God in the midst of his people. I wish all who find the same salvation with Mr. Coe, were as ready to proclaim redeeming love!

"Thursday, 24, Mr. B—ll and I went to hear Mr. Hicks at Wrestlingworth, four miles from Everton. We discoursed with him first, and were glad to hear, he had wholly given himself up to the glorious work of God, and that the power of the Highest fell upon his hearers, as upon Mr. Berridge's. While he was preaching, fifteen or sixteen persons felt the arrows of the Lord, and dropped down. A few of these cried out with the utmost violence, and little intermission, for some hours; while the rest made no great noise, but continued struggling, as in the pangs of death. I observed, besides these, one little girl deeply convinced, and a boy, nine or ten years old: both of these, and several others, when carried into the parsonage-house, either lay as dead, or struggled with all their might:

but in a short time, their cries increased beyond measure, so that the loudest singing could scarcely be heard. Some at last called on me to pray, which I did; and for a time all were calm: but the storm soon began again. Mr. Hicks then prayed, and afterwards Mr. B—ll; but still, though some received consolation, others remained in deep sorrow of heart.

"Upon the whole I remark, that few ancient people experience any thing of this work of God; and scarcely any of the rich. These either show an utter contempt of, or an enmity to it. Indeed, so did Mr. Hicks himself, sometime since; having so deep an aversion to it, that he denied the sacrament to those of his parish who went to hear Mr. Berridge. Neither of these gentlemen has much eloquence, but seem rather weak in speech; the Lord hereby more clearly showing that this is his own work. It extends into Cambridgeshire, to within a mile of the University; and about as far into Huntingdonshire; but flourishes most of all in the eastern and northern parts of Bedfordshire.

"There were three farmers, in three several villages, who violently set themselves to oppose it; and, for a time, they kept many from going to hear; but all three died in about a month. One of them owned the hand of the Lord was upon him, and besought him, in the bitterness of his soul, to prolong his life, vowing to hear Mr. B. himself; but the Lord would not be entreated.

"The violent struggling of many in the above-mentioned churches, has broken several pews and benches. Yet it is common for people to remain unaffected there, and afterwards to drop down in their way home. Some have been found lying as dead on the road; others, in Mr. B.'s garden; not being able to

walk from the church to his house, though it is not two hundred yards.

"I have since received a letter from Mr. B., an extract of which I send you:

"'On Sunday se'nnight, a man of Wybersley, a Nathaniel indeed, was so filled with the love of God during morning prayer, that he dropped down, and lay as one dead, for two hours. He had been so filled with love all the week before, that he was often, for a time, unable to work. On Sunday night last, as I was speaking in my house, there was a violent outcry. One soul was set at liberty. We sung nearly an hour, and the Lord released three more out of captivity.

"'On Monday se'nnight, Mr. Hicks accompanied me to Meldred. On the way we called at a farmer's house. After dinner I went into his yard, and, seeing nearly a hundred and fifty people, I called for a table, and preached, for the first time, in the open air. Two persons were seized with strong convictions, fell down, and cried out most bitterly. We then went to Meldred, where I preached in a field to about four thousand people. In the morning, at five, Mr. Hicks preached in the same field, to about a thousand: and now the presence of the Lord was wonderfully among us. There was abundance of weeping and strong crying; and, I trust, beside many that were slightly wounded, nearly thirty received true heart-felt conviction. At ten we returned, and called again at the farmer's house. Seeing about a dozen people in the brew-house, I spoke a few words. Immediately the farmer's daughter dropped down in strong convictions. Another also was miserably torn by Satan, but set at liberty, before I had done

prayer. At four I preached in my own house, and God gave the spirit of adoption to another mourner.' ' "

This "work of God," as Mr. Wesley called it, continued to increase; and the reader who wishes to pursue the subject, will find more full and curious details respecting it, in the same volume (*l*).

Anterior to this revival near Everton, though in the time of Wesley, there was a revival of religion in New England, particularly at Northampton, Mass., and which has been described, and was witnessed, by the celebrated Jonathan Edwards (*m*). Indeed, it was during his ministry there, that it occurred. According to Dr. E., this was not the first religious excitement at Northampton. He alludes to previous ones, during the ministry of his predecessor (*n*). He also makes another observation, and one which has an important bearing upon our subject. He says—"this town is a place where there has always been a great deal of talk of conversions and spiritual experiences." The way was therefore prepared for the people of Northampton, not only to have a *revival*, but one accompanied by "*extraordinary discoveries*,"—"*faintings and outcries*,"—"*conflicts with Satan*," visions, raptures, &c.

(*l*) Wesley's Journals are not, I believe, much read at present; but no one who wishes to understand modern revivals should neglect to study them.

(*m*) Dr. E. was born in 1703 In childhood, he says, he had a variety of concerns and exercises about his soul—was very devotional—and when a boy, used to pray five times in a day. He had two remarkable seasons of awakening, before he was brought to that new sense of things which he afterwards had. He observes—"My affections seemed to be lively, and easily moved, and I seemed to be in my element when engaged in religious duties." This was when he was a boy, and long before what he considers to be the period of his conversion.—[See an account of his conversion, written by himself.]

(*n*) See "A Narrative of many surprising Conversions in Northampton, and Thoughts on the Revival in New England," by Jonathan Edwards.

&c.;—for he says *outcries*, and transports of divine joy, &c. &c. were very common in the previous religious excitements of that region (*o*).

Whoever will read the life and conversion of President Edwards, will find that he exhibited a strong tendency to fanaticism in early life. His devotional feelings were very strong, and he no doubt most ardently desired to promote them in others. He was also a man of much energy and influence. Soon after his settlement at Northampton, owing to a sermon on the subject, the young people were induced to stay at home Sunday evenings, instead of spending them as formerly, in "mirth and company-keeping." Soon after this, some "religious concern" was noticed, and "there happened a very sudden and awful death of a young man in the bloom of his youth; who being violently seized with a pleurisy, and taken immediately very delirious, died in about two days; which, (together with what was preached publicly on that occasion,) much affected many young people. This was followed by another death of a young married woman, who had been considerably exercised in mind, about the salvation of her soul, before she was ill, and was in great distress in the beginning of her illness, but seemed to have satisfying evidences of God's

(*o*) To rightly understand this revival in 1733, the reader should refer back a century, and learn what were the then prevailing opinions in New England, respecting intercourse with the invisible world and with good and evil spirits. He will find, on careful inquiry, that a belief in witchcraft still prevailed to a great degree. Dr. Mather, not many years before, had published his *Magnalia*, a work, "Relating the wonders of the invisible world, in preternatural occurrences, containing many astonishing histories." The miracles and tremblings of the persecuted Protestants in France had been heard of; and the convulsions and extraordinary doings around the tomb of the Abbe de Paris had just occurred, and had prepared people of strong religious feelings and but little reflection, for sudden descents of the Holy Spirit, "special influences," interferences of Satan, &c.

saving mercy to her, before her death; so that she died very full of comfort, in a most earnest and moving manner, warning and counselling others. This seemed much to contribute to the solemnizing of the spirits of many young persons; and there began evidently to appear more of a religious concern on people's minds."

Dr. E. soon proposed to the young people to "spend the evenings after lectures in social religion," and "to meet in various parts of the town." "This was followed by the death of an elderly person, which was attended with many unusual circumstances, by which many were much moved and affected. About this time began the great noise that was in this part of the country, about Arminians," and which greatly agitated the people of that region. These things I refer to, to show *how* this "work of God" commenced. The reader will bear in mind the desire of Dr. E. for "a harvest," as his predecessor called a revival—and there can be no doubt that all these circumstances were improved by him, in such manner as powerfully to excite the minds of the people. Soon "the Spirit of God began extraordinarily to set in, and wonderfully to work amongst us; and there were, very suddenly, one after another, five or six persons who were, to all appearance, savingly converted, and some of them wrought upon in a very remarkable manner. * * * * * Presently, a great and earnest concern about the great things of religion, and the eternal world, became universal in all parts of the town, and among persons of all degrees, and all ages, the noise amongst the dry bones waxed louder and louder. All other talk bu about spiritual and eternal things was thrown by; all the conversation in all companies, and upon all occa-

sions, was upon these things only, unless so much as was necessary for people carrying on their ordinary secular business. * * * * It then was a dreadful thing amongst us to lie out of Christ, in danger every day of dropping into hell; and what persons' minds were intent upon was to escape for their lives, and to *fly from the wrath to come.*"

After stating that this work spread into other towns and States, he proceeds—"Persons are first awakened with a sense of their miserable condition by nature, the danger they are in of perishing eternally, and that it is of great importance to them that they speedily escape, and get into a better state. * * * * Some have had such a sense of the displeasure of God, and the great danger they were in of damnation, that they could not sleep at nights; and many have said that when they have laid down, the thoughts of sleeping in such a condition have been frightful to them, and they have scarcely been free from terror while they have been asleep, and they have awaked with fear, heaviness, and distress, still abiding on their spirits. It has been very common, that the deep and fixed concern that has been on persons' minds, has had a painful influence on their bodies, and given disturbance to animal nature. * * Together with those fears and that exercise of mind which is rational, and which they have just ground for, they have often suffered many needless distresses of thought, in which Satan probably has a great hand, to entangle them, and block up their way; and sometimes the distemper of melancholy has been evidently mixed, of which, when it happens, the tempter seems to make great advantage, and puts an unhappy bar in the way of any good effect. One knows not how to deal with such persons; they turn every thing that is said to

them the wrong way, and most to their own disadvantage. And there is nothing that the devil seems to make so great a handle of, as a melancholy humor, unless it be the real corruption of the heart. * * * It was very wonderful to see after what manner persons' affections were sometimes moved and wrought upon, when God did, as it were, suddenly open their eyes, and let into their minds, a sense of the greatness of his grace, and fulness of Christ, and his readiness to save, who before were broken with apprehensions of divine wrath, and sunk into an abyss under a sense of guilt, which they were ready to think was beyond the mercy of God. Their joyful surprise has caused their hearts as it were to leap, so that they have been ready to break forth into laughter, (*p*) tears often at the same time issuing like a flood, and intermingling a loud weeping. And sometimes they have not been able to forbear crying out with a loud voice, expressing their great admiration."

Though this revival he considered a "work of God;" yet he supposes man's agency may promote it, and says —"There is no one thing, that I know of, that God has made such a means of promoting his work amongst us, as the news of others' conversion; in the awakening sinners, and engaging them earnestly to seek the same blessing, and in the quickening of saints." Of this, we have no doubt. But is not this the way that all excite-

(*p*) Wesley's converts often broke forth into laughter, being seized, as he says, "with the spirit of laughter;" and this he attributed to the devil. But who does not know that this is a symptom of nervous disease? It occurs in hysterics, convulsions, frenzy and insanity, and to those who are said to be bewitched. The History of Witchcraft, says—"Mr. T.'s children after being convulsed, of a sudden commence laughing, which they cannot help." It was common among the "Tremblers des Cevennes," and French prophets.

ments and delusions are kept up? So long as people talk about ghosts, and apparitions, and witches, and relate occurrences to show the reality of them, so long will people continue to see them, and be affected by them. "To prevent witchcraft, said the celebrated d' Aguesseau, it is only necessary to cease talking of witches."

So it may be with religious feelings and unusual visions. When people are convinced that the Spirit of God has *specially* come to them, they will have the feelings and see the sights which others are said to have had or seen in that age or country, or which prevail among their sect. Sir Walter Scott, in his work on Demonology and Witchcraft after alluding to the proneness of the early settlers of New England to believe in supernatural occurrences—a proneness which still lingers though in a different form—says, "the children bewitched in New England, conducted themselves as those supposed to suffer under witchcraft were accustomed to do." So it may be, at a time when the Spirit of God is supposed to be specially present, that people whose religious feelings or fears are excited, will be affected, and will conduct as they have been told others did; and this tendency will be increased by talking about these feelings and these experiences.

But in order to give the reader a full and correct idea of this "work of God," I will quote one case of conversion which Dr. E. has related,—that of a young woman whose name was Abigail Hutchinson.

"She was first awakened in the winter season, on Monday, by something she heard her brother say of the necessity of being in good earnest in seeking regenerating grace, together with the news of the conversion of the young woman before mentioned, whose conversion

so generally affected most of the young people here. This news wrought much upon her, and stirred up a spirit of envy in her towards this young woman, whom she thought very unworthy of being distinguished from others by such a mercy, but withal it engaged her in a firm resolution to do her utmost to obtain the same blessing; and, considering with herself what course she should take, she thought that she had not a sufficient knowledge of the principles of religion to render her capable of conversion; whereupon she resolved thoroughly to search the scriptures, and accordingly immediately began at the beginning of the Bible, intending to read it through. She continued thus till Thursday, and then there was a sudden alteration, by a great increase of her concern, in an extraordinary sense of her own sinfulness, particularly the sinfulness of her nature, and wickedness of her heart, which came upon her (as she expressed it) as a flash of lightning, and struck her into an exceeding terror. Upon which she left off reading the Bible in course, as she had begun, and turned to the New Testament, to see if she could not find some relief there for her distressed soul.

"Her great terror, she said, was that she had sinned against God. Her distress grew more and more for three days, until (as she said) she saw nothing but blackness of darkness before her, and her very flesh trembled for fear of God's wrath; she wondered and was astonished at herself that she had been so concerned for her body, and had applied so often to physicians to heal that, and had neglected her soul. Her sinfulness appeared with a very awful aspect to her, especially in three things, viz. her original sin, and her sin in murmuring at God's providence, in the weakness and afflictions she had been

under, and in want of duty to parents, though others had looked upon her to excel in dutifulness. On Saturday she was so earnestly engaged in reading the Bible, and other books, that she continued in it, searching for something to relieve her, till her eyes were so dim that she could not know the letters. Whilst she was thus engaged in reading, prayer, and other religious exercises, she thought of those words of Christ, wherein he warns us not to be as the heathen, that think they shall be heard for their much speaking; which, she said, led her to see that she had trusted to her own prayers and religious performances, and now she was put to a nonplus, and knew not which way to turn herself, or where to seek relief.

"While her mind was in this posture, her heart, she said, seemed to fly to the minister for refuge, hoping that he could give her some relief. She came the same day, to her brother, with a countenance of a person in distress, expostulating with him, why he had not told her more of her sinfulness, and earnestly inquiring of him, what she should do. She seemed, that day, to feel in herself an enmity against the Bible, which greatly affrighted her. Her sense of her own exceeding sinfulness continued increasing from Thursday till Monday, and she gave this account of it, that it had been an opinion which, till now, she had entertained, that she was not guilty of Adam's sin, nor any way concerned in it, because she was not active in it; but that now she saw she was guilty of that sin, and all over defiled by it, and that the sin which she brought into the world with her was alone sufficient to condemn her.

"On the Sabbath day she was so ill that her friends thought it not best that she should go to public worship, of which she seemed very desirous; but when she went

to bed on the Sabbath day night, she took up a resolution that she would, the next morning, go to the minister, hoping to find some relief there. As she awaked on Monday morning a little before day, she wondered within herself at the easiness and calmness she felt in her mind, which was of that kind which she never felt before; as she thought of this, such words as these were in her mind; the words of the Lord are pure words, health to the soul, and marrow to the bones; and then these words came to her mind—the blood of Christ cleanses from all sin; which were accompanied with a lively sense of the excellency of Christ, and his sufficiency to satisfy for the sins of the whole world. She then thought of that expression—it is a pleasant thing for the eyes to behold the sun, which words then seemed to her to be very applicable to Jesus Christ. By these things her mind was led into such contemplations and views of Christ, as filled her exceeding full of joy. She told her brother in the morning that she had seen [i. e. in realizing views of faith] Christ the last night, and that she had really thought that she had not knowledge enough to be converted; but, said she, God can make it quite easy! On Monday she felt all day a constant sweetness in her soul. She had a repetition of the same discoveries of Christ three mornings together, that she had on Monday morning, and much the same manner, at each time, waking a little before day, but brighter and brighter every time.

"At the last time, on Wednesday morning, while in the enjoyment of a spiritual view of Christ's glory and fullness, her soul was filled with distress for Christless persons, to consider what a miserable condition they were in; and she felt in herself a strong inclination im-

mediately to go forth to warn sinners, and proposed it the next day to her brother to assist her in going from house to house.

"She had many extraordinary discoveries of the glory of God and Christ; sometimes in some particular attributes, and sometimes in many. She gave an account, that once, as those four words passed through her mind, WISDOM, JUSTICE, GOODNESS and TRUTH, her soul was filled with a sense of the glory of each of these divine attributes, but especially of the last. * * * She once expressed herself to one of her sisters to this purpose, that she had continued whole days and whole nights, in a constant ravishing view of the glory of God and Christ, having enjoyed as much as her life could bear. Once as her brother was speaking of the dying love of Christ, she told him that she had such a sense of it, that the mere mentioning of it was ready to overcome her.

"Once, when she came to me, she told how that at such and such a time she thought she saw as much of God, and had as much joy and pleasure as was possible in this life, and that yet afterwards God discovered himself yet far more abundantly, and she saw the same things that she had seen before, yet more clearly, and in another and far more excellent and delightful manner, and was filled with a more exceeding sweetness. She likewise gave me such an account of the sense she once had from day to day of the glory of Christ, and of God, in his various attributes, that it seemed to me she dwelt for days together, in a kind of beatific vision of God, and seemed to have, as I thought, as immediate an intercourse with him, as a child with a father."

The similarity between the feelings, visions, ravishing views, &c. of this lady, and those experienced by Wes-

ley's converts,—by St. Teresa, Lady Guion, and numerous other religious enthusiasts, is worthy of notice. Whitfield says—"God filled me with such unspeakable raptures, particularly once in St. John's church, that I was carried out beyond myself." "I was so filled with the Spirit," says Seward,—"that I was carried beyond myself, and had such things revealed to me, as I never had before." Wesley tells us—"the Lord revealed himself to a girl of about seven years old, in an amazing manner; and for some hours she was so wrapt up in his Spirit, that we knew not where she was,—sinking to nothing in the discovery of his majesty and glory."

Such were more common to popish saints, in times past. "Magdalen of Pazzi's life was almost one continued ecstacy. St. Gertrude, who consecrated her virginity to Christ, when only five years old, was illuminated by many revelations and visions. St. Alcantara, at six years of age, was so contemplative, that frequently he was wholly absorbed in God, and carried into raptures."

Edwards's convert had great longings to die, and so had St. Teresa, and numerous other semi-crazy papists and enthusiasts.

"Finally," says Dr. E., "it began to be very sensible that the Spirit of God was gradually withdrawing from us, and after this time Satan seemed to be more let loose, and raged in a dreadful manner. The first instance wherein it appeared, was a person's putting an end to his own life by cutting his throat." This man was of a melancholy temperament, became "exceedingly concerned about the state of his soul, grew discouraged, and the devil took the advantage, and drove him to despairing thoughts." This suicide seemed

likely to become contagious. "After this," says Dr. E., "multitudes in this and other towns seemed to have it strongly suggested to them, and pressed upon them, to do as this person had done. And many that seemed to be under no melancholy, some pious persons, that had no special darkness, or doubts about the goodness of their state, nor were under any special trouble or concern of mind about any thing spiritual or temporal, yet had it urged upon them, as if somebody had spoken to them, '*Cut your throat, now is a good opportunity.* Now! Now!'"

Others were "led away with strange enthusiastic delusions," claiming to be divinely instructed, &c. After this, he says, "there were some turns, wherein God's work seemed something to revive, and we were ready to hope that all was going to be renewed again; yet, in the main, there was a gradual decline of that general, engaged, lively spirit in religion, which had been before. Several things have happened since, that have diverted people's minds, and turned their conversation more to other affairs; as, particularly, his Excellency the Governor's coming up, and the Committee of the General Court, on the treaty with the Indians; and afterwards, the Springfield controversy; and since that, our people in this town have been engaged in the building of a new meeting-house; and some other occurrences might be mentioned, that have seemed to have this effect."

This account, by Dr. E., should be well studied,—I think it of great importance to a right understanding of the subject of revivals in this country,—as, in my opinion, it has been a source of much of the fanaticism and disorderly conduct which has since been witnessed

in the United States, during times of religious excitement. Dr. Edwards was considered a man of much ability, especially as a reasoner. His other writings gave him great celebrity, and he therefore became high and almost undoubted authority on most subjects. His account, therefore, of the "surprising conversions at Northampton, and thoughts on the revival in New England," has been credited, quoted, and perused, by all of the same religious views, and is considered standard authority on the subject.

It is curious to notice that his account is quoted and credited by those who very greatly disagree respecting the method of conducting and promoting revivals. Both appeal to him as authority not to be questioned. Those who dislike "new measures"—who wish to "walk in the old paths"—who condemn "excitement of the passions," and "bodily agitation,"—who advocate calmness and order during a revival,—quote him, to justify their views; while those who appear to think that extreme agony, and distress, and outcries, and bodily agitation, are great evidences of the presence of the Spirit of God, refer to him also. And well they may, for he thus approves of their views.

"Extraordinary views of divine things, and religious affections, being frequently attended with very great effects on the body, nature often sinking under the weight of divine discoveries, the strength of the body taken away, so as to deprive of all ability to stand or speak; sometimes the hands clinched, and the flesh cold, but senses still remaining; animal nature often in a great emotion and agitation, and the soul very often, of late, so overcome with great admiration, and a kind of omnipotent joy, as to cause the person (wholly

unavoidably) to leap with all the might, with joy and mighty exultation of the soul; the soul at the same time being so strongly drawn towards God and Christ in heaven, that it seemed to the person as though soul and body would, as it were of themselves, of necessity mount up, leave the earth and ascend thither. These effects on the body did not begin now in this wonderful season, that they should be owing to the influence of the example of the times, but about seven years ago; and began in a much higher degree, and greater frequency, near three years ago, when there was no such enthusiastical season, as many account this, but it was a very dead time through the land. They arose from no distemper catched from Mr. Whitefield, or Mr. Tennent, because they began before either of them came into the country; they began as I said near three years ago, in a great increase, upon an extraordinary self dedication, and renunciation of the world, and resignation of all to God, made in a great view of God's excellency, and high exercise of love to him, and rest and joy in him: since which time they have been very frequent; and began in a yet higher degree, and greater frequency, about a year and a half ago, upon another new resignation of all to God, with a yet greater fervency and delight of soul; since which time the body has been very often fainting, with the love of Christ; and began in a much higher degree still, the last winter, upon another resignation and acceptance of God, as the only portion and happiness of the soul, wherein the whole world, with the dearest enjoyments in it, were renounced as dirt and dung, and all that is pleasant and glorious, and all that is terrible in this world, seemed perfectly to vanish into nothing, and nothing to be left but God, in whom the

soul was perfectly swallowed up, as in an infinite ocean of blessedness. Since which time there have often been great agitations of body, and an unavoidable leaping for joy; and the soul as it were dwelling almost without interruption, in a kind of paradise; and very often, in high transports, disposed to speak of those great and glorious things of God and Christ, and the eternal world, that are in view, to others that are present, in a most earnest manner, and with a loud voice, so that it is next to impossible to avoid it. These effects on the body not arising from any bodily distemper or weakness, because the greatest of all have been in a good state of health."

These things in his day were complained of as "*new*," but he justifies them, and refers to previous instances in which "the pangs of the new birth were such as to cause senselessness, paleness, and appearance of death."

Again—referring to cryings out, falling down, &c. he says,—"those who speak of such effects as probable tokens of God's presence, and arguments of the success of preaching, it seems to me are not to be blamed; because I think they are so indeed. And therefore when I see them excited by preaching the important truths of God's word, urged and enforced by proper arguments and motives, or are consequent on other means that are good, I do not scruple to speak of them, and to rejoice in them, and bless God for them as such; and that for this (as I think) good reason, viz. that from time to time, upon proper inquiry and examination, and observation of the consequence and fruits, I have found that these are all evidences that the persons in whom these effects appear, are under the influence of God's spirit, in such cases."

He also thus rebuked those who declaim against outcries, &c. "To rejoice that the work of God is carried on calmly, without much ado, is in effect to rejoice that it is carried on with less power, or that there is not so much of the influence of God's Spirit."

Dr. Edwards was assuredly in favor of "new measures," and those calculated to rouse and excite the imagination and the passions; and may well be quoted to justify any conduct we have ever heard of in any modern revivals. On this subject, the Rev. Mr. Walton correctly observes—"it is worthy of notice, that these men, whose names are now as "ointment poured forth," and "whose praise is in all the churches," did and sanctioned things in promoting the work of God, which, if done at the present day, would not only come under the sweeping denunciation of new measures, but be deemed more extravagant than any thing which, so far as I know, has occurred in New England for many years."(q)

Soon after this revival, Whitfield came to this country, and, as every one knows, had very great influence in causing revivals. "The attention of the people in general was greatly awakened, upon hearing the fame of him, that there was a remarkable preacher from England travelling through the country. The people flocked to hear him when he came to New Haven. Some travelled twenty miles out of the country to hear him." [See Memoirs of Dr. Samuel Hopkins.] He visited Northampton, "having read in England," says his biographer, Dr. Gillies, "an account of a remarkable work of conversion there, published by their pastor, the Rev. Jonathan Edwards; and having a great desire to see him, and to hear the account from his own mouth."

(q) "Preparation for Special Efforts to promote the work of God."—Hartford, 1833.

Accounts of these revivals in New England were transmitted to all parts of this and other countries, and seemed to produce others. The following very interesting account of a singular convulsive disease, though called a revival, at Cambuslang, in Scotland, in 1742, apparently excited by religious enthusiasm, appears to have been aided by Whitfield's proceedings in this country. I take the account from the Rev. Dr. Meik, and though of considerable length, it will well repay an attentive perusal.

"The kirk of Cambuslang being small, and in bad repair, the minister, when the weather was favorable, used to preach in a tent, erected close by a rivulet, at the foot of a bank or brae near the kirk, which is still called "the preaching or conversion brae." No place could be better formed by the hand of nature for field preaching; as the brae rises gradually from the place where the tent stood, in the form of an ampitheatre, so that every person in the audience could see and hear the preacher distinctly. Mr. M'Culloch, for about a year before this work began, had preached on the doctrine of regeneration; and upon the Sabbath evenings after sermon, frequently read to his hearers, missives, attestations, and journals, he had received from his correspondents, giving an account of conversions which had taken place in different parts of the world, especially in New England, under Mr. Whitefield's ministry. These missives, attestations, and journals, were at the same time published weekly at Glasgow, in halfpenny pamphlets; and had an extensive circulation in this and the neighbouring parishes. The fruits of these instructions were a more than ordinary concern about religion. Towards the end of January, 1742, two persons, Ingram More, a shoemaker, and Robert Bowman, a weaver,

went through the parish, and got about ninety heads of families to subscribe a petition, which was presented to the minister, desiring that he would give them a *weekly* lecture. This petition the minister readily granted, and Thursday was fixed upon as the most convenient day of the week for that purpose. On the two first Thursdays, after the lecture was over, some persons came to the minister's house, much concerned about their spiritual interest; but the number was not great. On Monday, 15th February, and the two following days, all the fellowship meetings in the parish convened in one body in the minister's house, and were employed for many hours in fervent prayer for the success of the gospel, and for an outpouring of the Holy Spirit in their bounds, as in other places abroad: The next day, being Thursday, 18th February, nothing remarkable happened during the lecture, except that the hearers were apparently all attention: but when the minister in his last prayer expressed himself thus: 'Lord, who hath believed our report; and to whom is the arm of the Lord revealed? where are the fruits of my poor labors among this people?' several persons in the congregation cried out publicly, and about fifty men and women came to the minister's house, expressing strong convictions of sin, and alarming fears of punishment. After this period, so many people from the neighbourhood resorted to Cambuslang, that the minister thought himself obliged to provide them with daily sermons or exhortations, and actually did so for seven or eight months. The way in which the converts were affected, for it seems they were affected much in the same way, though in very different degrees, is thus described. They were seized all at once, commonly by something said in the sermons or prayers, with the most dreadful apprehensions concern-

ing the state of their souls, in so much that many of them could not abstain from crying out, in the most public and frightful manner, 'bewailing their lost and undone condition by nature; calling themselves enemies to God, and despisers of precious Christ; declaring that they were unworthy to live on the face of the earth; that they saw the mouth of hell open to receive them, and that they heard the shrieks of the damned;' but the universal cry was, '*what shall we do to be saved?*' The agony under which they laboured, was expressed not only by words, but also by violent agitations of body; by clapping their hands and beating their breasts; by shaking and trembling, by faintings and convulsions; and sometimes by excessive bleeding at the nose. While they were in this distress, the minister often called out to them, not to stifle or smother their convictions, but to encourage them; and, after sermon was ended, he retired with them to the manse, and frequently spent the best part of the night with them in exhortations and prayers. Next day, before sermon began, they were brought out, and having napkins tied round their heads, were placed all together on seats before the tents, where they remained sobbing, weeping, and often crying aloud, till the service was over. Some of those who fell under conviction were never converted; but most of those who fell under it were converted in a few days, and sometimes in a few hours. In most cases their conversion was as sudden and unexpected as their conviction. They were raised all at once from the lowest depth of sorrow and distress, to the highest pitch of joy and happiness; crying out with triumph and exultation, 'that they had overcome the wicked one; that they had gotten hold of Christ, and would never let him go; that the black

cloud, which had hitherto concealed him from their view was now dispelled; and that they saw him with a pen in his hand blotting out their sins.' Under these delightful impressions, some began to pray and exhort publicly; and others desired the congregation to join with them in singing a particular psalm, which they said God had commanded them to sing. From the time of their conviction to their conversion, many had no appetite for food, or inclination to sleep, and all complained of their sufferings during that interval.* This singular work soon became public, made a great noise, and brought vast numbers of people from all quarters. The minister who at first was assisted chiefly by preachers in the neighborhood, soon got abundance of assistance from his brethren; some of whom came at his desire, and others of their own accord. Among those who resorted to Cambuslang on this occasion, there were many of the most popular ministers in Scotland; such as Messrs. Willison, of Dundee, Webster, of Edinburgh, M'Knight, of Irvine, M'Laurin, of Glasgow, Currie, of Kinglassie, Bonner, of Torphichen, Robe, of Kilsyth, &c. Mr. Whitefield who had been in England for several months, did not arrive till June. The sacrament was given twice in the space of 5 weeks, viz. on the 11th July and 15th August. Immense multitudes of hearers and spectators were present, at both, but especially at the last. On the Sunday, beside the tent at the foot of the brae above described, where the sacrament was dispensed, other two tents were erected. At each of these there was a very great congregation. Mr. Whitefield, who

* Some women who had born children declared, that, while they were under conviction, they endured *more bodily pain* than they had ever done in *child-bearing*.

was accustomed to numerous audiences, supposed, that, at the three tents, there were upwards of 30,000 people ; a greater number, probably, than was ever seen on any other sacramental occasion. Most of the above mentioned ministers and others, were assistants at this solemnity. Four preached on the fast-day, four on Saturday, probably fourteen or fifteen on Sunday, and five on Monday. There were 25 tables, about 120 at each, in all 3000 communicants. A great many of these came from Glasgow and the neighbourhood, about 200 from Edinburgh, about 200 from Kilmarnock, about 200 from Irvine and Stewarton, and some from England and Ireland. "But," says Mr. M'Culloch, "what was most remarkable was the spiritual glory of this solemnity ; I mean the gracious and sensible presence of God. Not a few were awakened to a sense of sin, and their lost and perishing condition without a Saviour ; others had their bands loosed, and were brought into the marvellous liberty of the sons of God. Some declared that they would not for a world have been absent from this solemnity. Others cried, now let thy servants depart in peace from this place, since our eyes have seen thy salvation here." The Cambuslang work continued for about six months, that is, from the 18th February till the second communion. Few or none were convicted or converted after this last period. The daily preachings and exhortations, except the weekly lecture, ceased. Public worship, however, was kept in the open fields till the month of November, when the inclemency of the weather rendered it necessary to repair to the kirk. The number of persons convicted and converted during this period, cannot be ascertained with accuracy. The former are said to have been by far the greatest number.

In a letter of Mr. M'Culloch's to Mr. Robe, dated 30th April 1751, after acknowledging and bewailing the many backsliders, he asserts, that he had then in his possession a list of about 400 awakened at Cambuslang in 1742, who from that time to the time of their death, or the date of his letter, had been enabled to behave in a good measure as become the gospel. About 70 of these 400 were or had been inhabitants of Cambuslang."

"To what cause this memorable work ought to be ascribed, was a question which occasioned much debate and great diversity of opinion. Some ascribed it to the influence of the Holy Spirit; others to the influence of the devil; and others to the influence of fear and hope, of sympathy and example, aided by peculiar circumstances. Those who entertained the two first opinions, agreed in thinking that this work ought to be ascribed to supernatural agency, but differed widely as to the agent to whom it ought to be attributed; the one considering the agent as the best of beings, and the other as the worst. Those who entertained the last opinion, thought this work might be accounted for by natural causes, and consequently that there was no occasion for having recourse to supernatural agency."

"That the work at Cambuslang ought to be ascribed neither to the influence of the Holy Spirit, nor to the influence of the devil, but to the influence of fear and hope, of sympathy and example, aided by peculiar circumstances, was the general opinion of those, who are known in the Church of Scotland, by the name of the Moderate party. The only extraordinary circumstance relating to this work, is the external effects on the bodies of men, by which it manifested itself; and these, they thought, might be sufficiently explained by the opera-

tion of natural causes. The soul and body, they observed, are so intimately connected, that they mutually sympathise with each other, and whatever gives pleasure or pain to the one, gives likewise pleasure or pain to the other. All the passions of the mind, especially those which are of a violent nature, discover themselves by some corresponding outward expression. When an event, whether joyful or sorrowful, is communicated in such an interesting manner as to effect our minds strongly, it will also effect our bodies in proportion. As this is the case with regard to such of men's concerns as are present and temporal, is it not reasonable that it should also be the case with regard to such of them as are future and eternal? If they be deeply affected by the preaching of the word; if, on the one hand, their fears be alarmed by the threatenings of the law, and the dread of everlasting punishment; or if, on the other hand, while in this wretched situation, their hopes be elevated by the assurance of pardon, and the prospect of eternal happiness; is it not natural that the feelings of their minds should discover themselves both by their words and actions? The sermons preached at Cambuslang, during this memorable work, it is alleged, were addressed, not to the understandings of the hearers, but to their imaginations and passions; and especially to the passions of fear and hope. 'Their lost and undone 'condition by nature was represented in a manner the 'most awful and alarming. They were brought to 'Mount Sinai, where thunder roars and lightnings flash. 'They were encouraged by the gracious promises of the 'gospel, by the consolations which are in Jesus, and the 'wonders of his grace. They were conducted to Mount 'Calvary, and exhorted to behold, with the eye of faith,

'the healing virtues which flowed from the wounds of 'their Saviour expiring upon the cross.' The natural tendency and effects of these instructions were aided and strengthened by peculiar circumstances. The opinions of the Methodists, respecting the sensible operations of the Spirit of God in the work of regeneration; the sudden and almost instantaneous conversions, which took place under Mr. Whitefield's ministry, were well known at Cambuslang. Mr. M'Culloch was a great admirer of Mr. Whitefield, and employed him repeatedly to preach in his pulpit. He frequently discoursed on the wonderful conversions in New England; and was at great pains to communicate to his people the papers which gave an account of them. In this task he was successfully assisted by More and Bowman.* They themselves had been converted by Mr. Whitefield; and were ever ready to describe the manner in which they had been affected, to those who were disposed to listen to them." (*r*)

Revivals occurred after this every few years, especially in England. (*s*) In 1800, what is called the great

"* The following fact, related by the one party, and not contradicted by the other, is thought to place the character of More and Bowman in a very suspicious light. When any person was affected in time of sermon, they were always at hand to give their assistance. One day when a woman who had fainted began to revive, Bowman says to her, "Christ is just a coming; He is on the way; He will not tarry:" and a little after More added, "Do you hear the sound of his chariot wheels?" Upon which the woman got up, in a transport of joy, crying, "He is come! I have got him, and will not let him go!" '

(*r*) The reader will find in the second volume of the Edinburgh Medical and Surgical Journal an interesting account of some very remarkable "convulsive diseases," that prevailed at various times in Scotland, and mostly among women, previous to the revival alluded to. It appeared like an Epidemical Hysteria.

(*s*) Wesley's Journals.

Kentucky revival commenced, which has been alluded to and described by many writers. By some who are in favor of revivals, it is considered to have been a "glorious work of God," while others think very differently, and believe it to have been disastrous to vital piety, and injurious to the progress of true religious views and feelings in that region. But at the time, it seems to have been regarded by intelligent and worthy clergymen as an "extraordinary revival of religion," and "a glorious work of God." The following account of it I find in the Connecticut Evangelical Magazine, vol. II. It was written by the President of Washington Academy, who visited Kentucky for the purpose of examining into the truth of the subject, and is contained in a letter to the Rev. Archibald Alexander, President of Hampden Sidney College in Virginia, who says of the author—"I scarcely know a man on whose judgment in a matter of this kind, I could more confidently rely." The account states that people were accustomed to assemble on sacramental occasions to the number of eight to twelve thousand, and continue on the ground in devotional exercises for several days and nights. They were addressed by different ministers, and presently some of the audience began to fall down, which at first created some disorder; but shortly this falling became so general and frequent that it excited no disturbance.

This account states—"The number of persons who have fallen down under serious impressions in this revival, is another matter worthy of attention. And on this I shall be more particular, as it seems to be the principal cause, why this work should be more suspected of enthusiasm, than some other revivals. At Cane-Ridge sacrament it is generally supposed, that not less than one

thousand persons fell prostrate to the ground, and among them were many infidels. At one sacrament which I attended in that country, the number that fell was thought to be upwards of three hundred. Persons who fall are generally such as have manifested symptoms of the deepest impressions for some time previous to that event. It is common to see them shed tears plentifully for about an hour. Immediately before they become totally powerless, they are seized with a general tremor; and sometimes, though not frequently, in the moment of falling they utter one or two piercing shrieks. Persons in this state are affected in many different degrees. Sometimes when unable to stand or sit, they have the use of their hands, and can converse with perfect composure. In other cases they are unable to speak, their pulse grows weak, and they draw a hard breath about once a minute. And in some instances their hands and feet become cold, and their pulse and breath, and all the symptoms of life forsake them for nearly an hour. Persons who have been in this situation have uniformly avowed, that they suffered no bodily pain, and that they had the entire command of their reason and reflection; and when recovered they could relate every thing which was said or done, near them, or which could possibly fall within their observation. From this it appears that their falling is neither the common fainting nor the nervous affection. Indeed this strange phenomenon appears to have taken every turn it possibly could to baffle the conjectures of those who are not willing to consider it a supernatural work. Persons have sometimes fallen on their way home from public worship, and sometimes after their arrival. In some cases they have fallen when pursuing their common business on their

farms, or when they had retired for private devotion. I observed above, that persons generally are seriously affected for some time previous to falling. In many cases, however, it is otherwise. Numbers of careless persons have fallen as suddenly as if struck with a flash of lightning. Many professed infidels, and other vicious characters, have been arrested in this way; and sometimes at the very moment, when they were uttering their blasphemies against the work.

"At the beginning of the revival in Shelby county, the appearances, as related to me by eye witnesses, were very surprising indeed. The revival had previously spread with irresistible power through the adjacent counties; and many of the religious people had attended different sacraments, and were greatly benefitted. They were much engaged, and felt unusual freedom in their addresses at the Throne of Grace; for the outpouring of the divine Spirit, at the approaching sacrament in Shelby. The sacrament came on in September. The people as usual, met on Friday, but they were all languid, and the exercises went on heavily. On Saturday and Sunday morning it was no better. At length the communion service commenced, and every thing was still lifeless. The minister of the place was speaking at one of the tables without any unusual liberty. All at once there were several shrieks from different parts of the assembly. Persons fell instantly in every direction. The feelings of the pious were suddenly revived; and the work went on with extraordinary power from that time to the conclusion of the solemnity.

"These phenomena of falling are common to all ages and sexes, and to all sorts of characters; and when they fall they are differently exercised. Some pious people

have fallen under a sense of ingratitude and hardness of heart; and others under affecting manifestations of the love and goodness of God. Many careless persons have fallen under legal convictions, and obtained comfort before they arose. But perhaps the most numerous class of all, are those who fall under distressing views of their guilt, who arise with the same fearful apprehensions, and continue in that state for some days, perhaps weeks, before they obtain comfort. I have conversed with many who fell under the influence of comfortable feelings, and the account which they gave of their exercises, while they lay entranced, was very surprising. I know not how to give you a better idea of them, than by saying, that they appeared in many cases to surpass the dying exercises of Doctor Finley. Their minds appeared wholly swallowed up in contemplating the perfections of Deity as illustrated in the plan of salvation. And while they lay in all appearance senseless, and almost destitute of life, their minds were more vigorous and active, and their memories more retentive and accurate, than they had ever been before. I have heard respectable characters assert, that their manifestations of gospel truth were so clear, as to require some caution when they began to speak, lest they should use language which might induce their hearers to suppose they had seen those things with their natural eyes. But at the same time, they had seen no image or sensible representation, nor indeed any thing, beside the old truths contained in the Bible. Among those whose minds were filled with the most delightful communications of divine love, I but seldom observed any thing ecstatic. Their expressions were just and rational: they conversed with calmness and composure; and on first recovering the

use of speech, they appeared like persons just recovering from a violent sickness, which had left them on the borders of the grave.

"I have sometimes been present when persons who fell under the influence of convictions, obtained relief before they rose. On these occasions it was impossible not to observe how strongly the change of their minds was depicted in their countenances. From a face of horror and despair, they assumed one which was open, luminous and serene, and expressive of all the comfortable feelings of religion. As to those who fall down under legal convictions, and continue in that state, they are not different from those who receive convictions in other revivals; excepting, that their distress is more severe. Indeed, extraordinary power is the leading characteristic of this revival. Both saints and sinners have more striking discoveries of the realities of another world, than I have ever known on any other occasion.

"I trust I have said enough on this subject, to enable you to judge how far the charge of enthusiasm is applicable to it. Lord Littleton, in his letter on the conversion of St. Paul, observes, (and I think very justly) that "enthusiasm is a vain, self-righteous spirit, swelled with self sufficiency, and disposed to glory in its religious attainments." If this definition be a good one, there is, perhaps, as little enthusiasm in Kentucky as in any other revival. Never in my life have I seen more genuine marks of that humility, which disclaims the merit of its own duties, and looks to the Lord Jesus Christ as the only way of acceptance with God. I was indeed highly pleased to find that Christ was all and in all in their religion, as well as in the religion of the gospel. Christians in their highest attainments were most sensible of

their entire dependence on divine grace; and it was truly affecting to hear with what agonizing anxiety awakened sinners inquired for Christ, as the only physician who could give them any help. Those who call these things enthusiasm, ought to tell us what they understand by the Spirit of Christianity. In fact, sir, this revival operates as our Saviour promised the Holy Spirit should when sent into the world. It convinces of sin, of righteousness, and of judgment; a strong confirmation to my mind, both that the promise is divine, and that this is a remarkable fulfilment of it.

"It would be of little avail to object to all this, that perhaps the professions of many of the people were counterfeited. Such an objection would rather establish what it meant to destroy. For where there is no reality there can be no counterfeit; and besides, when the general tenor of a work is such, as to dispose the more insincere professors to counterfeit what is right, the work itself must be genuine. But as an eye-witness in the case, I may be permitted to declare, that the professions of those under religious convictions, were generally marked with such a degree of engagedness and feeling, as wilful hypocrisy could hardly assume. The language of the heart when deeply impressed is easily distinguished from the language of affectation.

"Upon the whole, sir, I think the revival in Kentucky among the most extraordinary that have ever visited the church of Christ. And all things considered it was peculiarly adapted to the circumstances of the country into which it came. Infidelity was triumphant, and religion at the point of expiring. Something of an extraordinary nature appeared necessary to arrest the attention of a giddy people, who were ready to conclude

that Christianity was a fable and futurity a dream. This revival has done it. It has confounded infidelity, awed vice into silence, and brought numbers beyond calculation under serious impressions.

"Whilst the blessed Saviour was calling home his people and building up his church in this remarkable way, opposition could not be silent. At this I have hinted above. But it is proper I should observe here, that the clamorous opposition which assailed the work at its first appearance has been in a great measure borne down before it. A large proportion of those who have fallen, were at first opposers; and their example has taught others to be cautious, if it has not taught them to be wise.

"I have written on this subject to a greater length than I first intended. But if this account should give you any satisfaction, and be of any benefit to the common cause, I shall be fully gratified.

Yours with the highest esteem.

GEO. A. BAXTER.

Rev. Archibald Alexander."

The foregoing accounts to many, I fear, will seem tedious; but I have considered it necessary to quote them to enable the reader to learn what is meant by a revival of religion. Let no one suppose that those I have quoted are the peculiarly extravagant and objectionable ones, for surely they are less so than many I have read in the religious newspapers and religious publications of the last few years. So extravagant and objectionable have been some of the late revivals and protracted meetings, that even the more intelligent revivalists have become alarmed. The Albany Telegraph and Journal, a

Cavinistic paper, of May 1834, says—" a faithful report of a protracted meeting, would reveal one of the most horrible scenes of religious phrenzy ever known in this country." The same paper tells of " boisterous and blasphemous expressions which have been heard from the pulpit," and laments the " extensive toleration of fanatical ministers," and " the errors and extravagance which threaten to desolate a portion of the church." All this is said, not of the conduct of those of a different religious sect, but of the Calvinistic, Presbyterian, or Evangelical clergy of the present day.(*a*)

That some men, who believe that revivals are owing to a " special outpouring of the spirit of God," and that this spirit causes solemn and anxious feelings ; and yet are opposed to some measures proposed and adopted by Wesley, Edwards, Finney and others, and state that they do not consider outcries, trembling, falling, &c. to be caused by, or as signs of the presence of the spirit of God, I admit. But that they can maintain this ground consistently, I do not admit.

All admit that this *special influence* is manifested in a great diversity of ways—that " there is an incalculable variety, respecting the measure of conviction, suddenness of operation, clearness of discovery, and the immediate effects produced on the countenance and body." How then can any one who believes that the Spirit of God is specially present, causing solemity and anxious feelings, say that this Spirit does not as certainly cause the outcries, tremblings, convulsions, fallings, &c. ?

(*a*) See the Journal quoted,—also the N. Y. Evangelist,—the Boston Recorder, particularly an account of " *Seven protracted meetings*" in Berkshire County, Mass.—and other religious newspapers, pamphlets, &c. &c. relating to late revivals of religion.

There is at present in this country, a controversy among revivalists, respecting the proper measures to be adopted at the time the Holy Spirit is specially present. But it appears to me this controversy is very puerile, and confined to unimportant particulars, such as whether protracted meetings should be continued four days or longer,—whether "anxious seats" are proper, —whether "audible groans and smiting of hands" are to be "indulged in,"—whether "women are to keep silence in meetings" or not,—whether "sinners should be prayed for by name," &c. &c. (*b*)

Both parties agree in what I deem the most important particular, which is, that the Spirit of God is specially present at revivals,—that it causes them, and continues them,—and that it is imparted to some individuals and not to others. They also agree respecting the sorrow and agony of the first stages of religious excitement, and the joy and happiness of the second. But if the Spirit of God causes this agony and joy, which both admit,

(*b*) See Dr. Sprague's "Lectures on Revivals," and the letters appended to them, in which these matters are discussed with much gravity by twenty or more doctors of divinity, all of whom, I believe, belong to the "old measure" school. It is to be regretted that Dr. Sprague did not obtain letters and information upon the subject of revivals from Methodist clergymen, and from the "new measure" clergymen of his own religious faith, and who have had far more experience in what are called revivals of religion, than most of those from whom he received the letters he has published. It is also to be lamented that Dr. S. himself has so carefully pursued a *non-committal* policy, that on many points no one can find his own views exactly. For instance, of a protracted meeting, he says—"in itself considered, I confess that, in certain circumstances, and with certain limitations, it seems to me unobjectionable." Numerous instances of this kind abound in the work.

It is also to be regretted that these clergymen did not state the particulars of their own conversion, by the special influence of the Holy Spirit. On so important a subject, and one so mysterious, nothing calculated to elucidate it should be omitted.

who can say that greater agony, more violent bodily suffering, or that greater joy, amounting to ecstacy, may not be caused by the same outpouring of this special influence? Who can point out the dividing line in the conduct of those who compose a religious meeting, and who claim to be actuated by the special influence of God, and say which conduct is caused by the Holy Spirit, and which is not?

Both also agree that the special influence of the spirit causes some bodily affection. The writers alluded to of the "old measure school," speak of "sinners turning pale and trembling,"—of "audible sobbing and sighing," of "unusual trembling and weeping,"—during revivals, and the idea that these effects and the unusual solemnities and feelings witnessed at revivals, are caused by the special presence of the Holy Spirit, runs through most of their accounts of them. Dr. Sprague himself, though exceedingly cautious, tells us in his fourth Lecture, of "deep and awful solemnity pervading a congregation, that is *induced* by the *special presence* of the Spirit of God." Dr. Hyde, of Lee, a very high authority on this subject, and opposed to "new measures," tells us that "the solemn stillness and the *flowing tears* from many eyes, *evinced* the presence of the Holy Spirit."

Here let us pause, and ask;—If we are to believe these statements, must we not believe all that we have read in the preceding accounts of what were called the special operations of the Spirit of God? Must we not believe that the tremblings, convulsions, outcries, falling, &c. witnessed in Scotland and in Kentucky, were also "induced" by the Spirit of God, and that its presence was thereby "evinced"? And if we do believe this,

where are we to stop? Must we not also believe in the accounts of French prophets? If the special presence of the Spirit of God "induces awful solemnity" in Dr. Sprague's congregation at Albany, and the "flowing tear evinces its presence," at Lee, as Dr. Hyde believes, who shall say that the convulsions, fallings, outcries, dreams, visions, gift of tongues, spirit of prophecy—all —*all* that the most wild fanatics, from the earliest ages, down to the time of Irving, Pierson and Matthias, who claim to have been actuated by the Holy Spirit, are not in fact owing to this cause?

Here then I rest the argument; and maintain that whatever serves to prove the above statements of Drs. S. and H., will serve to prove that some of the most fanatical conduct the world has ever known, was owing to the special influence of the Holy Spirit of God. I may be mistaken on this subject, not knowing what proof may be adduced to sustain the statements referred to, but I cannot think of any that will not be alike applicable to all. Neither do I see any thing in this conduct, or in the accounts of revivals, which may not be rationally accounted for, withouf attributing it to the special influence of the Holy Spirit. But to this I shall again recur, at the close of the chapter.

But do the scriptures teach us that revivals similar to those contended for by Dr. Sprague, and the "old measure" men, are genuine, and are to prevail, and that such are to be produced by the Holy Spirit, while those which prevailed in Kentucky and in Scotland, and such as are now advocated by the "new measure" men, are spurious and not caused by the Holy Spirit?

I think that neither can be justified by the New Testament; and assuredly nothing is said or hinted there,

of a time when revivals, such as the "old measure" men say are genuine, are to become prevalent. I am aware, however, that those who are denounced as very fanatical or crazy,—who claim that to them is imparted the gift of tongues, or the spirit of prophecy, or who claim to be guided by visions and dreams,—might say in justification, that on the day of Pentecost, when the special influence of the Holy Spirit was imparted, it caused bodily affections; and that such events were foretold by Joel, as to happen in later times, which prophecy is referred to by Peter, Acts ii. 17.—"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men dream dreams."—Justin Martyr, one of the earliest christian writers after the Apostles, calls it the "spirit of prophecy."

There is, however, nothing in modern revivals, that has not often happened before, and, as I have said, may be accounted for without supposing a special influence from on high.

The reader must have noticed that the influence of a powerful or singularly endowed preacher, often appears to cause a revival, or to powerfully affect and as it were to fascinate an audience. It is a curious fact in the history of human nature, and is well discussed by Dugald Stewart, in his "Elements of the Philosophy of the Human Mind," that sometimes an immense assembly while listening to an eloquent man, become passive instruments in his hands. This kind of eloquence, or this power, had Whitfield and Wesley, and in later times, Finney, Foote and Burchard. (c)

(c) Even while I am now writing, I see by the Vermont Chronicle, that Mr. B. has been preaching at Montpelier, Vt. and caused a powerful revival.

I will not pause to inquire why it is so,—but state the fact as we witness it, that some men have the power to attract great crowds and to sway them. The works of Wesley and Whitfield abound with accounts of the exertion of this power, and of multitudes following them and becoming convicted almost immediately on hearing them preach.

Mr. Whitfield says—"Thousands and ten thousands follow us: the fire is kindled; and I know that all the devils in hell shall not be able to quench it. Well may the devil and his servants rage horribly: their kingdom is in danger. I could think of nothing so much, as Joshua going from city to city, subduing the devoted nations. With what efficacy and success I have been enabled to preach, tongue cannot express."

Mr. Wesley boasts of "converting the drunkard, the whoremonger, the oppressor, the swearer, the sluggard, the miser; and elsewhere, several prostitutes. No work has been wrought so swiftly, so extensively, since Constantine the Great."

But previous to this time, similar things occurred, and among Papists.

"St. Ignatius," said Gregory XV., "was like Joshua, great, according to his name, for saving the elect of God; (Ecclus. xlvi. 1.) he was so ardent, (for Ignatius signifies fiery,) that when he sent forth his missionaries to gain souls, he usually said, go, set on fire and inflame every thing."

"St. Francis used to call people together with blowing a horn, when he was to preach; and his preaching was so wonderfully moving, that prodigious multitudes of men and women, above all number and computation, and the very harlots were converted. Many in-

flamed with devotion, and desire of perfection, contemning all mundane vanities, followed his footsteps; and swiftly did this success increase to the ends of the earth."

"St. Anthony had such a power over men and women, that he converted all sorts of sinners, even usurers and common strumpets. A certain Jesuit went to the stews, and made a surprising conversion of multitudes of prostitutes."

"St. Francis of Sales brought over seventy-two thousand heretics to the Catholic faith. St. Dominic so strangely astonished and set on fire the minds of his auditors, his discourses were so forcible and ravishing;—that he converted almost an hundred thousand souls that were strayed and lost."

Mr. Finney has, as I have said, possessed this power, and he alludes to the effect of a revival upon the profligate. "Very often, (he says,) the most abandoned profligates are among the subjects. Harlots, and drunkards, and infidels, and all sorts of abandoned characters, are awakened and converted. The worst part of human society are softened, and reclaimed, and made to appear as lovely specimens of the beauty of holiness."

Mr. Foote also has been considered as one thus endowed. He observed, in Berkshire county, Mass.: "Most ministers, I suppose, do not expect to convert 100 souls in all their lives; but, though I am a poor creature, I should not think I did any thing unless I converted 2000 or 2500 a year." (*v*)

"Independently, however, of these considerations,

(*v*) See an account of the "Seven Protracted Meetings in Berkshire county, Mass.," by the Rev. Daniel D. Field, D. D. of Stockbridge, Mass. published in the Boston Recorder of April 3d, 1835.

(says Dugald Stewart,)—there is something in the sight of a great multitude, more favorable to the excitement of the imagination and of the passions, than to the cool exercise of our reasoning powers." Add to this, that these large assemblies are all very much excited upon some important subject, and they become more easy to sway, and often their feelings and actions become contagious.

Such appears to have been the case with the *Trembleurs des Cevennes*, whose history it is important to consider.

Trembleurs des Cevennes.

This name has been given to a religious sect which sprung up in Cevennes, in the south of France, and who, holding opinions opposed to the Romish Church, for a long time were irritated and persecuted by that formidable power. They were, however, protected from very violent oppressions, by the edict of Nantes; but when Louis XIV. unwisely repealed this act in 1685, this sect, together with the protestants of France, were subjected to the most dreadful persecutions. Their children were removed from them to be educated in the Roman Catholic faith—a faith which they abhorred,—the men were sent to the galleys for visiting the house of prayer,—women were imprisoned, and preachers were hanged.

These persecutions inflamed the zeal of the unhappy Protestants, and produced a kind of convulsive disorder, that appeared to be contagious, or was transmitted from one to another. Those persons that were most strongly affected by their persecutions, or whose physical systems

the most readily took on diseased action from great mental emotion, were seized with tremblings and convulsions; and when in this state, *preached* and *prophesied*, and foretold the coming triumph of their holy cause. Multitudes came to see and hear the prophets; and catching the same bodily affection, by imitation, they also commenced prophesying and preaching.

This trembling and spirit of prophecy, or inspiration, as they believed it to be, seized them when, unknown to their persecutors, they assembled for religious worship. The one first seized by the Holy Spirit, as they considered it, was often prostrated, and began to tremble, and soon to preach and prophecy. When this one ceased, another would be taken, and often two or three, or more, were thus preaching at the same time. They were heard with the most profound attention by their associates, who believed they were actuated and inspired by the Holy Spirit. One thing considered very remarkable, was, that children were thus seized, and they also preached and prophesied; (*w*) and some who before had been considered mentally imbecile, when thus seized, expressed themselves with much ability. (*x*)

Very similar to the Trembleurs des Cevennes, were the *Convulsionnaires de St. Medard.*

(*w*) "I have seen at Aubessaque, three or four children, between the age of 3 and 6 years, seized of the spirit. When I was at Jacob Boussige's house, one of his children, 3 years of age, was seized with the Spirit, and fell to the ground. He was very much agitated, and struck himself violently on his breast, saying it was the sins of his mother that made him suffer."—[Deposition of Wm. Bruguier, in *Theatre sacre des Cevennes.*]

(*x*) See Magnetisme Animal en France, par Alexandre Bertrand,—p. 358.

Convulsionnaires de Saint Medard.

This epidemical affection was also the result of religious enthusiasm, carried to a high degree, by persecution. It occured around the tomb of the Abbe de Paris (*y*) in 1727. He was revered as a Saint, after his death, by the appellants Jansenists from the Bull Unigenitus, in 1713. To his tomb, great numbers resorted to pray, and some invalids who there besought his intercession, thought they obtained cures. They published accounts of these miraculous cures, and the Jansenists availed themselves of the popular credulity in such things, to revive their sinking influence. The number of visitors to the tomb augmented, and soon some women, strongly excited by the persecutions they had undergone, and believing that God was now condemning their opposers, were seized with convulsions. These became contagious and were accompanied by miraculous cures. So numerous and perfect were the proofs of these cures around the tomb of the Abbe de Paris, that the Jesuits themselves, though very desirous, were not able to refute them in a satisfactory manner. (*z*) The government, however, favored the Jesuits, and beheld with displeasure the resort to this tomb, and the miracles performed there. The tomb was therefore ordered to be closed, and a guard was placed near it with orders to disperse the crowd. The Archbishop of Paris forbade the worship

(*y*) He was the son of a counsellor of Parliament, but embraced an ecclesiastical profession, and attached himself to the Jansenist party in the disputes occasioned by the *bull Unigenitus*. He renounced his claim to his patrimonial inheritance in favor of a brother, and devoted himself to a life of poverty, living in a small, poor house, where he passed his time in prayer, and in making stockings for the poor.

(*z*) "*La Verite des Miracles*," par Carre de Montegeron.

of the Abbe de Paris, and many of the Convulsionnaires were imprisoned. (a)

These fanatics of Cevennes had their successors, who have been known in England by the name of *French prophets.* They claimed to be inspired by the Holy Ghost, and were of all ages and sexes. They had a great variety of fits, and often fainted and remained in trances for a considerable time, during which they saw heaven and hell, angels and paradise. Those who first received the Holy Spirit, dropped down and cried out "*mercy,*" not only in meetings but in the fields. When the bodies had been for a while agitated, they commenced prophesying, the burden of which was,—"Amend your lives!—repent ye, the end of all things draws nigh!"

"These prophets also pretended to the gift of languages, of discerning the secrets of the heart, the gift of ministration of the same spirit to others by the laying on of hands, and the gift of healing. To prove they were really inspired by the Holy Ghost, they alleged the complete joy and satisfaction they experienced, the spirit of prayer, which was poured forth upon them, and the answer of their prayer to God."—[Buck's Theo. Dictionary.]

Akin to the belief that the fanatical conduct just de-

(a) Voltaire said there was placed on the door of the tomb, this inscription;—

"De par le roi, defense a Dieu
De faire miracle en ce lieu."

And he adds,—"Ce qu'il y a de plus etonnant, c'est que Dieu obeit;"—a remark not exactly correct, for these miracles continued to occur, until the time of the French Revolution, when all minds became agitated by political events

scribed was produced by a supernatural cause, is the belief in the *presence and influence of the devil*, or

Possession.

In former times, this belief was quite general, and then every extraordinary disease was attributed to this cause; and for a cure, resort was had to *exorcism*. The details, found in books on this subject, are interesting and deserving of attention, though often connected with circumstances shocking and deplorable. (*a*) This belief, however, for a century or more, has been wearing away, (*b*) though some portions of community, especially the least intelligent, still partially adhere to it. That Wesley and his associates believed in it, is evident from various statements in his journals. He often mentions "surprising instances of the power of the devil,"—of "being torn by the evil one,"—and says—"giving up witchcraft is giving up the Bible." Seward, the companion of Whitfield, was greatly troubled and hindered in his religious duties by the devil.

"O the horrid suggestions that *Satan* has, day after day, followed me with! He has endeavored to cast a cloud over all the *manifestations* I have had of the Divine Favor; and though the Lord has a thousand times over told me that he had *loved me with an everlasting love, and that with his loving kindness he had drawn me, and that he would never leave me nor forsake me*, yet *Satan* had the impudence, in the midst of my prayers this day, to suggest to me, that I was not one of God's *elect*, and therefore my prayers were an

(*a*) Bertrand on Animal Magnetism, and Works on Witchcraft.

(*b*) Bishop Hall, in his life, tells of arguing with a Jesuit, and the Jesuit said the English church worked no miracles. Hall answered—"In our Church, we have manifest proof of the ejection of devils, by fasting and prayer." Hall died in 1656.

abomination. He is generally so busy with me in prayer, that my time is chiefly spent in keeping him off; so that I am often three hours about those intercessions, which might otherwise be offered in one sixth part of that space."—["Journal of a Voyage from Savannah to Philadelphia," &c. by Wm. Seward; London, 1740.] (c)

Edwards, as we have seen by quotations already made from his works, believed in the special agency of the devil. He informs us that Satan "raged dreadfully at Northampton," at the time of the revival there. But in most of the recent accounts of revivals of religion, the special presence and agency of the devil is but obscurely mentioned, showing that in all probability the belief of his agency in human affairs will soon pass away.

Animal Magnetism.

The phenomena of Animal Magnetism are strikingly similar to some of the foregoing, and I think go far to aid us in accounting for the surprising occurrences in Scotland, Kentucky, &c. and those which are witnessed in modern revivals. For full particulars respecting this important but still mysterious subject, and the process by which the phenomena are produced, I must refer the reader to the works on Animal Magnetism. For my present purpose it will be sufficient to quote a portion of

(c) The following extracts from a letter of the *Rev. Pere Surin, Jesuite exorciste des religieuses Ursulines de Loudon ecrite a un sien ami Jesuite*, details experiences very similar to those of Seward.—"I am in perpetual conversation with devils."—"I entered into combat with four devils, the most malicious of hell."—"For three months and a half, one devil has been constantly near me in my religious exercises," &c. &c. The whole letter is very interesting and will well repay perusal. It may be found in *Bertrand's Animal Magnetism*

the able Report of the Commissioners of the Faculty of the Academy of France, (*d*) employed by Louis XVI. to examine the pretensions of Mesmer and his disciples, respecting the cure of diseases, &c. by Animal Magnetism.

The Commissioners say that many women were magnetised at the same time, and in a crowded room where the air was hot and mephitic, and of itself disposing to affections of the head and nervous system. At first, however, the women magnetised do not exhibit any remarkable symptoms, but after about two hours, "the impressions, by little and little, are communicated from one to another, and re-enforced in the same manner as the impressions which are made by theatrical representations,—where the impressions are greater in proportion to the number of the spectators, and the liberty they enjoy of expressing their sensations. The applause by which the emotions of individuals are announced, occasions a general emotion, which every one partakes in the degree in which he is susceptible. The same observation has been made in armies upon a day of battle, where the enthusiasm of courage, as well as the impressions of terror, are propagated with so amazing rapidity. The drum, the sound of the military musical instruments, the noise of the cannon, the musketry, the shouts of the army, and the general disorder, impress the organs, and exalt the imagination in the same degree. In this equilibrium of inebriation, the external manifestation of a single sensation immediately becomes universal; it hurries the soldiery to the charge, or it deter-

(*d*) Our illustrious Franklin was one of the Commissioners;—the others were Bory, Lavoisier, Bailly, Majault, Sallin, d'Arcet, Guillotin and Le Roi. The report was drawn up by the unfortunate Bailly.

mines them to fly. In a numerous assembly, individuals are more subjected, than on other occasions, to their senses and their imagination; and less capable of consulting and obeying the dictates of reason. Hence the origin of that religious frenzy, which formerly affected so powerfully both the minds and the bodies of the enthusiasts of the *Cevennes;* and hence the acts of insanity into which public bodies are apt to be hurried, in times of political revolution. On this principle, it has been usual to forbid numerous assemblies in seditious towns, as a means of stopping a contagion so easily communicated. Every where example acts upon the moral part of our frame; MECHANICAL IMITATION upon the physical. The minds of individuals are calmed by dispersing them; and, by the same means, spasmodic affections, which are always infectious in their nature, may often be removed. Of this a recent example occurred in the young ladies of St. Roche, who were thus cured of the convulsions with which they were afflicted while assembled together."*

* "On the day of the ceremony of the first communion, celebrated in the parish church of St. Roche, a few years ago, (1780,) after the evening service, they made, according to custom, the procession through the streets. Scarcely were the children returned to the church, and had resumed their seats, before a young girl fell ill and had convulsions. The affection propagated itself with so much rapidity, that, in the space of half an hour, fifty or sixty girls, from twelve to nineteen years of age, were seized with the same convulsions; that is, with a contraction of the throat, an inflation of the stomach, suffocation, hiccups, and spasms, more or less considerable. These accidents re-appeared in some instances in the course of the week; but the following Sunday, being assembled with the dames of St. Anne, whose business it is to teach the young ladies, twelve of them were seized with the same convulsions, and more would have followed, if they had not had the precaution to send away each child upon the spot to her relations. The whole were obliged to be divided into several schools. By thus separating the children, and not keeping them together but in small numbers, three weeks sufficed to dissipate entirely this epidemical convulsive affection."

"The magnetism, then," (the commissioners continue) "or, rather, the operations of the imagination, are equally discoverable at the theatre, in the camp, and in all numerous assemblies, as at the bucket; acting, indeed, by different means, but producing similar effects. The bucket is surrounded with a crowd of patients; the sensations are continually communicated and recommunicated: the nerves are at last worn out with this exercise, and the woman of most sensibility in the company gives the signal. In the meantime, the men who are witnesses of these emotions partake of them in proportion to their nervous sensibility; and those, with whom this sensibility is greatest, and most easily excited, become themselves the subjects of a crisis."

The Rev. Grant Powers, A. M, pastor of the Congregational church in Haverhill, N. H., in an Essay, (too much neglected) upon "the Influence of the Imagination on the Nervous System, contributing to a false hope in Religion," after referring to the phenomena produced by Animal Magnetism, says—"Now in view of what has been adduced to show the astonishing influence of the imagination over the human system, let us suppose that Mesmer and Deslon had been ecclesiastics; that they had inculcated the idea on this class of persons, that religion in a high degree, produced similar effects on the human body; and that without religion they must be damned;—suppose they had endeavored by all possible means to excite their apprehensions, to raise their animal feelings, and by hurried, boisterous, and long addresses, they had kept their minds strained intensely for hours in succession, yea, whole days and nights;—and have we not reason to believe, that similar effects would have followed? and when one had ex-

hibited these symptoms, another, and another, would do the same? Such a result would be natural, as in the case of animal magnetism: especially, if when one arose from the paroxysm, he was taught by those whom he considered his superiors, to believe that he emerged from a state of endless condemnation to a state of justification, life and peace; should hear his conversion proclaimed by a multitude of voices, and should join his own, also, to the quire, in a song of praise for his deliverance. And as these affections would be involuntary and real effects, the subjects of them would ascribe them to the supernatural influence of the Spirit of God, and the deception might be fatal."

The portion of the Report which I have just quoted, has also been referred to by Dugald Stewart, in his chapter on "the Principle or Law of Sympathetic Imitation," in the third volume of his Elements of the Philosophy of the Human Mind. His own remarks which follow, have so direct a bearing on our subject, and in my opinion will go so far to explain much that is mysterious or miraculous in modern revivals, that I beg for them the careful attention of the reader.

"A very interesting and authentic collection of facts, tending to illustrate still farther this article, in the natural history of man, has since been published by the late Dr. Haygarth, in his 'Essay on the Imagination, as a cause and as a cure of the disorders of the body; exemplified by fictitious tractors and epidemical convulsions.'

"Leaving, however, to medical theorists the consideration of such cases as fall peculiarly within the circle of their professional pursuits, I shall confine myself chiefly to phenomena of more frequent recurrence, and more accessible to common observation. I would beg leave, at

the same time, to recommend warmly to my successors in this branch of study, a careful examination and comparison of the details connected, both with the use of tractors, and with the practice of animal magnetism,—as inestimable *data* for extending our knowledge of the laws which regulate the connexion between the human mind, and our bodily organization. The lights, more particularly, which they throw on various questions relative to the Imagination, are such, as must forever entitle Mesmer and Perkins to the gratitude of those who cultivate the Philosophy of the Mind; whatever the motives may have been which suggested the experiments of these practitioners, or whatever the occasional mischiefs of which they may have been the authors.

"In the extract already quoted from the Report of the Commissioners, a reference is made to the infectious tendency of religious enthusiasm; a tendency which they seem very justly to ascribe, in a great measure, to the violent bodily agitations which it is apt to produce, and the rapidity with which such agitations are propagated among a crowd. As an example of this, they mention the enthusiasts of the *Cevennes*, commonly known by the name of *Camisards*. Some other instances of the same kind which occurred in Scotland, at the time of Mr. Whitefield's first visit to this country, are stated, upon unquestionable authority, in the Statistical Account of the Parish of Cambuslang. The particulars, however, which I am now to quote, form, if possible, a still more authentic document on the subject, as they rest on the testimony of a writer, well qualified by his abilites to describe with accuracy whatever fell under his observation; and whose peculiar religious tenets exempt him from any suspicion of having mingled, on

this occasion, any ludicrous exaggerations with the facts which he records. The writer I allude to is Mr. Barclay, the well known author of the Apology for the Quakers, who thus endeavours to point out the salutary consequences to be expected, in a religious point of view, from their *meetings*, even when all verbal intercourse is suspended.

" 'Such is the evident certainty of that divine strength that is communicated by thus meeting together, and in waiting in silence upon God, that sometimes when one hath come in, that hath been unwatchful and wandering in his mind, this power, being in a good measure raised in the whole meeting, will suddenly lay hold upon his spirit, and wonderfully help to raise up the good in him; begetting in him a sense of the same power, to the melting and warming of his heart, even as the warmth would take hold of a man that is cold, coming near a stove; or as a flame will lay hold of some little combustible matter lying near it. Yea, sometimes when there is not a word in the meeting, but all are silently waiting,—if one comes in that is rude and wicked, and in whom the power of darkness prevaileth much, if the whole meeting be gathered into the life, it will strike terror into such a one, and he will feel himself unable to resist. Sometimes the power of God will break forth into a whole meeting, and there will be such an inward travail, while each is seeking to overcome the evil in themselves, that by the strong working of these opposite powers, (the evil and the good,) like the going of two contrary tides, every individual will be strongly exercised as in a day of battle, and thereby trembling and motion of body will be upon most, if not upon all. And from this the name of Quakers or Tremblers was

first reproachfully cast upon us; which, though it be none of our choosing, yet in this respect we are not ashamed of it, but have rather reason to rejoice, even that we are sensible of this power that hath oftentimes laid hold on our adversaries, and made them yield unto us, and join with us, and confess to the truth, *before they had any distinct or decisive knowledge of our doctrines; so that sometimes many at one meeting have been thus convinced; and this power would sometimes also reach to, and wonderfully work, even in little children, to the admiration and astonishment of many.'*"

"Facts of this kind, when so completely authenticated, not only form a curious accession to the history of our species, but furnish matter of important reflection to the philosophical statesman; and, indeed, to all those who have occasion to manage the passions of assembled multitudes. Before, however, I proceed to the consideration of the practical inferences which they suggest, it may be useful to state a few miscellaneous conclusions arising from the foregoing induction; together with some incidental remarks tending to illustrate a little more fully one or two points which have been touched on more slightly than their importance deserved.

"1st. Among these conclusions, one of the most interesting is, the contagious nature of certain bodily affections, even when unaccompanied with any mental passion or emotion. This appears from the rapidity with which convulsive and hysterical disorders are propagated among a crowd. It is of importance, however, to recollect, (although, perhaps, to some the caution may appear superfluous and trifling,) that this contagion is not, like that of a fever, the immediate consequence of

unconscious vicinity, or even of contact. It operates, some how or other, through the medium of the *mind;* inasmuch as it necessarily implies a knowledge or perception (received either by the eye or by the ear) of the agitated condition of the person from whom the affection is caught. This perception, it would seem, when the symptoms of the disorder are such as to impress the mind deeply, has a tendency of itself to bring the body of the *percipient* into a condition similar to that of his neighbor; more especially when, from an irritability of system, any predisposition to such spasmodic affections exists. To whatever principle this may be referred, and by whatever name, whether of *imitation* or of *sympathy*, we may choose to distinguish it, the general fact is sufficiently ascertained by observation and experience; and it seems to be perfectly analogous to some of those which have been already treated of in the foregoing sections of this chapter. From the Report of the French Commissioners, and, indeed, from facts which are familiar to every one, it appears farther, that although *the ear* is not without its share in contributing occasionally to such effects, yet *the eye* (which has been justly called the Prime Minister of the Imagination) is, in most instances, by far the principal agent or instrument concerned.

"It is a question worthy of more attention than has yet been bestowed upon it by physicians, whether certain kinds of insanity have not a contagious tendency, somewhat analogous to that which has just been remarked. That the incoherent ravings and frantic gestures of a mad man have a singularly painful effect in unsettling and deranging the thoughts of others, I have more than once experienced in myself: nor have I ever

looked upon this most afflicting of all spectacles, without a strong impression of the danger to which I should be exposed, if I were to witness it daily. In consequence of this impression, I have always read with peculiar admiration, the scene in the Tragedy of Lear, which forms the transition from the old king's beautiful and pathetic reflections on the storm, to the violent madness in which, without any change whatever in his external circumstances, he is immediately after represented. In order to make this transition more gradual, the poet introduces Edgar, who, with a view of concealing himself from Lear, assumes the dress and behaviour of a madman. At every sentence he utters, the mind of the king, "*whose wits*" (as we are told in the preceding scene) were "*beginning to turn*," becomes more and more deranged, till at length every vestige of reason vanishes completely.

"2d. As bodily affections seem to be, in certain cases, contagious, where they are altogether unaccompanied by any mental passion or emotion, so, on the other hand, the passions and emotions felt, or supposed to be felt by one individual, have a tendency to spread among his companions, even without the intervention of any external expression manifested in the appearance. This effect will be acknowledged by every man of sensibility, when a person who has lately received any signal instance either of good or bad fortune, enters a numerous assembly; and it is sufficiently accounted for, by our natural disposition to sympathize with the feelings of those with whom we associate. Where a number of men, however, are collected upon any occasion of common concern, and on which the feelings of all may be expected to be in unison,—on any occasion, for instance

of public festivity or of public mourning,—the impression produced in each will be greatly augmented ; and it is accordingly apt, in such cases, to vent itself in tears, either of joy or sorrow, even among characters whom the event in question would, in their solitary hours, have scarcely affected with any emotion whatsoever.

"The devotional feelings are, in like manner, roused and exalted merely by the presence of others met together in the same place of worship ; and *that* independently of any external rite, and often when all around are composed and silent.

"3d. When the two former suppositions are combined, —that is, when the feelings of a crowd are in unison, or conceived to be in unison, from the operation of some common cause, and when, at the same time, these feelings begin, in a few individuals, to manifest themselves by strong bodily agitations, the effect is likely to be incalculably great : the mind at once acting on the body, and the body re-acting on the mind, while the influence of each is manifested by the inexplicable contagion of sympathetic imitation."

It appears to me that a satisfactory explanation of the following account from Mr. Finney's first Lecture on Revivals, may be obtained by aid of the above observations, without supposing any special agency of the Holy Spirit.

"An individual (says the account) went into a manufactory to see the machinery. His mind was solemn, as he had been where there was a revival. The people who labored there, all knew him by sight, and knew who he was. A young lady who was at work, saw him, and whispered some foolish remark to her companion and laughed. The person stopped and looked at her

with a feeling of grief. She stopped, her thread broke, and she was so much agitated she could not join it. She looked out at the window to compose herself, and then tried again; again and again she strove to recover her self-command. At length she sat down, overcome with her feelings. The person then approached and spoke with her; she soon manifested a deep sense of sin. The feeling spread through the establishment like fire, and in a few hours, almost every person employed there was under conviction, so much so, that the owners, though worldly men, were astounded, and requested to have the works stop and have a prayer meeting; for they said it was a great deal more important to have these people converted than to have the works go on. And in a few days, the owners and nearly every person employed in the establishment were hopefully converted. The eye of this individual, his solemn countenance, his compassionate feeling, rebuked the levity of the young woman, and brought her under conviction of sin: and this whole revival followed, probably in a great measure, from so small an incident."

In conclusion, I take the liberty to request intelligent men, particularly clergymen, to read the foregoing accounts of Revivals, those found in the religious periodicals of the day, Finney's Lectures, Spragues Lectures, and the letters appended to them, and then carefully peruse accounts of the *Convulsionnaires of St. Medard*, and of the *Trembleurs des Cevennes*, and of the effects of *Animal Magnetism*, together with the remarks of Mr. Stewart and those of the Rev. Mr. Powers; and ask themselves if there is no way to account for modern revivals of religion, but by supposing them to be caused by the *special influence* of the Holy Spirit of God.

We see by the above accounts—

I. That all the outward signs spoken of in revivals—all the visible appearances, the tremblings, convulsions, sighing, &c. may have other causes. (*a*)

II. That it will not do to rely on *feelings*, as evidence of the presence and agency of the Spirit of God. Attend to what Locke says of those who maintain that "they feel the impulses of the Spirit, and cannot be mistaken in what they feel." "They are sure because they are sure: and their persuasions are right because they are strong in them. For, when what they say is stripped of the metaphor of seeing and feeling, this is all it amounts to: and yet these similes so impose on them, that they serve them for certainty in themselves, and demonstration to others." (*b*) Besides if we do rely upon "feelings" as evidence, we must admit the claims of the French Prophets, of Mr. Irving and his followers,

(*a*) "Convulsions have always afflicted mankind, for they depend equally upon the organization and the imagination, and they are complicated with mental alienation. The Priestesses, Sybils, and Pythonesses, entered into convulsions when the prophetic spirit seized them The *possessed* were taken with convulsions, when the delirium was intense, some became furious maniacs, and enraged and died. This termination, frequent in nervous diseases, was regarded as the last effort of the devil, who, constrained to quit the body, aided to deceive the multitude. In reading the history of cases of Demonology reported by authors, or the legal processes made against the *possessed*, we acquire the conviction, that the convulsions, contortions and great muscular contractions, mentioned as extraordinary efforts of the devil, are nothing but nervous symptoms, such as we see exhibited by the hysterical, hypochondrical and epileptic, who do not suppose themselves agitated by the *Malign Spirit*."—Esquirol. Dict. Med. Scien. Art. Demonomania.

(*b*) Locke's Essays. See his whole chapter on enthusiasm.

of the modern Perfectionists, and of numerous other wild fanatics, to inspiration. (*c*)

III. The Holy Scriptures *positively* do not warrant us in believing that modern revivals are caused by the special outpouring of the Spirit of God. If they can be so construed as to partially justify the opinions of Mr. Irving and those who claim the "gift of tongues," the "spirit of prophecy," &c. they certainly cannot be so construed as to favor those of the modern revivalists.

(*c*) We scarcely see a religious newspaper but what contains allusions to this kind of miraculous interposition of the Almighty. In a late "appeal to the public in behalf of the Theological Institute of Connecticut," established at East Windsor, the trustees of that institution, after stating that their dissatisfaction with the religious doctrines taught at New Haven was among the reasons which led to the establishment of the Institute, say "they did not embark in this enterprise without much deliberation; that they looked to the great Head of the church for direction;" and add, that "unless they were greatly deceived, they enjoyed *special tokens of his presence.*" Now what were these special tokens? was the house shaken, or did any thing occur that was evident to the senses that could not be accounted for without supposing the "*special* presence" of the Almighty? Or were they evidenced, *merely* by feelings of an unusual kind; if so, did all the trustees have the same—and were they so *different* from any they ever before experienced, that calm, sensible men, were forced to believe they were specially imparted to them at that time from on high for the purpose of indicating to them that the Almighty approved of the Institute? But above all, how were the Professors of Theology at New Haven affected at this same hour? Surely, if the Almighty appeared in a special manner to the Professors of Theology at East Windsor, and approved of their undertaking, the Professors at New Haven would have had some special intimation from the same source to abandon their course. But after all, we presume these worthy men assembled at East Windsor had no *special tokens* at all, they merely used in their "appeal" the *cant phrase of the times*. But as I have said, much in this way innumerable errors and marvellous stories have gone forth and been credited. See lives of Roman Catholic Saints, their visions, special revelations, &c.—See also Wesley's Journal, and George Fox's Journal. Hearken also to *Swedenbourg*:

"In 1743 it pleased the Lord to manifest himself to me, and to appear to me personally, to give me a knowledge of the Spiritual world, and to put me in communion with angels and spirits, and this has been continued to me since."

IV. Does the "*fruit*" of these revivals force us to believe that nothing but the *special influence* of the Holy Spirit causes them?

The "fruit of the Spirit," (though not of its special influence, for this was accompanied by miraculous gifts,) is said in the New Testament to be—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Whether such are the results of modern revivals, let others judge. It is to be presumed, however, that many who read the accounts of the dissensions, wranglings, and violent disputes (*d*) among the religious sects who believe in revivals, and among individuals of the same sect, will be skeptical on this point.

Reasoning and intelligent men will be slow to believe that those who "manifest the works of the flesh," which are said to be "witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies," are entirely

(*d*) See an account of an important Convention at New Lebanon, on the subject of Revivals; in the New York Observer, August 4, 1827. Read the doings of the General Assembly of the Presbyterian church, of which Finney (p. 269) says—"These things in the Presbyterian church, their contentions and janglings are so ridiculous, so wicked, so outrageous, that no doubt there is a jubilee in hell every year, about the time of the meeting of the General Assembly." See also the denunciations of the "old measure" and the "new measure" men, one of another, and of one another's measures and revivals;—notice the great disagreement, as to what is a "genuine," and what a "spurious" revival;—read the "appeals to the Public," from the Theological schools in this State, denouncing the views and religious opinions of each other, and the charges of heresy brought against noted divines and revivalists, by other noted divines and revivalists;—examine the columns of the N. Y. Evangelist, the Albany Journal and Telegraph, the Boston Recorder, and other religious periodicals of the last few years;—and Sprague's and Finney's Lectures on Revivals; "Matthias and his impostures, or the Progress of Fanaticism," by Wm. L. Stone; Drs. Reed and Mattheson's "visit to the American churches;" "A portrait of what are called "*new measures*, as they appeared in the county of Berkshire, (Mass.)" &c.

"led by the Holy Spirit." And if they follow the individuals who are said to have been converted at revivals, by the special influence of the Holy Spirit, and find them, though moral and respectable people, to be no better in any respect than other moral and respectable men, and still exhibiting the same desire for wealth, office and worldly distinction, that others do who do not profess to have undergone any change, and as they themselves did previous to their conversion, they may not fully believe a change of disposition has been experienced, which nothing but the Spirit of God could effect, and in consequence of which "the soul which had hitherto loved and chose sin, now loves and chooses holiness."

Again—all revivalists admit that many who appear to be converted at revivals, are not. Such instances are quite numerous and deserve much attention. It would throw much light on the subject we are considering, if we could have full and accurate details of such cases, and ascertain *what it was* that caused for a time feelings and conduct such as are said to be caused by the special influence of the Holy Spirit. May it not be that the same cause, no matter what it is, which for a time produced the feelings alluded to, produces those feelings, and leads to that course of conduct through life in others, which is regarded as not incompatible with the nature of this great change. Generally those who are supposed to be converted at revivals, in a few days or months make a public profession of religion, and are admitted as church members; and every one knows that the rules of church discipline are not so severe as to require any different conduct of its members, than the

qualities of mind required of all men who claim to be moral and respectable inhabitants.

That dear convert at Bristol who "grew cold and stupid towards Divine things," seems to be an admirable But, in the words of evangelical Church Reformers bewailing the coldness and lukewarmness of the church, and even of religious zeal in church members, I therefore think it not unreasonable to suppose that those who "join the church," having at some other than revivalistic meetings, have not met with any remarkable change,—no greater perhaps than in the instances now happily numerous, of men who on reflection, conclude to use or avoid no more alcoholic drink,—but that the natural wish to appear consistent, and also a habit, leads them so to conduct as to be considered by the church to which they belong as having once experienced that very remarkable change which nothing but the special influence of the Spirit of God could produce.

V. Do the lives of those men of past ages—their Pastors for their piety—even who have been the honest and able advocates of Christianity—even who have been the believers of the Protestant religion, such as they were thus allowed and commended? Were the views of modern evangelists taught by them? On this subject let others examine and determine for themselves. I have examined it to a considerable extent, and am compelled to say they were not.

Paley, an able advocate for the doctrine of the influence of the Spirit, says—"I do not apprehend that the doctrine of spiritual influence carries the agency of the Deity much further than the doctrine of Providence carries it, or further than the doctrine of prayer carries it;

[illegible]

chapter, the incorrectness of the opinion, that they are owing to the special influence of the Holy Spirit; and that this opinion has heretofore and is still likely to produce fanatical conduct injurious to the health and physical welfare of the inhabitants of this country.

CHAPTER VII.

INJURY OF THE BRAIN AND NERVOUS SYSTEM, FROM FREQUENT MEETINGS AND RELIGIOUS EXCITEMENTS AND DOCTRINES. INCREASE OF INSANITY, APOPLEXY, PALSY, EPILEPSY, CONVULSIONS, HYDROCEPHALUS, TIC DOLOREUX, AND ALL NERVOUS DISEASES FROM THE ABOVE CAUSES.—PARTICULARLY INJURIOUS TO FEMALES.—CAUTIONS AND ADVICE TO CLERGYMEN.

An intimate connexion between the mind and the body has always been admitted; though metaphysicians and physiologists have disagreed respecting the particular organs by which the mind acts, or in which it is seated. There seems, however, now to be no question but that the nervous system is more particularly than any other, concerned in all the mental operations, and is the medium of communication between the intellectual and corporeal powers. We are, however, as yet, very far from understanding thoroughly, this intimate connexion and sympathy, though from modern researches, and the accumulations of physiological and pathological observations, we now know much more respecting it than was known fifty years since, or in the time of Wesley and Edwards. The following appear now to be well established truths on this subject :—

I. The brain, or that nervous mass contained within the skull, is the material organ of all the mental faculties—the instrument by which all psychological actions are performed.

This is now so generally acknowledged, that I need not, perhaps, spend any time in attempting to prove it. It is, however, a fact of exceedingly great and practical importance; though it seems to be but very little regarded, especially by the instructors of youth and religious teachers. They are extremely anxious not to injure the stomach, by too greatly taxing its digestive powers, and are very desirous to learn what course of diet will injure it, in order that they may avoid that course; but at the same time, they are utterly regardless of injuring the brain, by too greatly exciting the mind. If they do acknowledge, in words, that the brain is the organ by which the mind is manifested, they do not appear to consider or to realise, what of course is true, if such is the office of the brain; that all mental emotions must excite the brain, increase its action, and tax its powers; and if severe or long continued, will as assuredly injure it, as too much or too stimulating food will injure the stomach. They do not appear to realize that the "sorrow and agony,"—the "joy and rapture," mentioned as occurring in modern revivals, will produce commotion in the brain and nervous system, and disturb their action as certainly as powerful stimulants will thus affect the stomach if taken into it; and if long continued, will injure the brain as certainly as the repetition of stimulants will the stomach.

But, in fact, there is far more danger in the former case than in the latter, because the brain is a more important and ruling organ in the system, and being con-

nected with every part of the body by the nerves, whatever exhausts or injures the brain, must necessarily affect the whole system. If, therefore, a number of people be kept for a long time in a state of great terror and mental anxiety, no matter whether from vivid descriptions of hell, and fears of "dropping immediately into it," or from any other cause, the brain and nervous system of such a people is as liable to be injured, as the stomach and digestive organs are from the frequent use, during the same length of time, of very stimulating food and drink. In both cases, the majority would not probably be visibly injured or affected, or but for a short time; but every one knows that the body is injured by revelry and debauch, though not more certainly than by long continued terror and anxiety of mind.(a)

Now all this must be true, if it be true that the brain is the organ by which the mind acts; and this is a fact, as I have said, generally acknowledged, and is supported by as much proof as can be brought to support almost any thing we believe in regard to the causes of disease. This was the opinion of Galen, who called the brain "the grand organ of the intellect." Galen was received as good authority by the Greeks and Arabians, down to the 15th century. This was also the opinion of Newton, Locke, Boerhaave, Haller, Morgagni, Soemering, Cullen, Hunter and Rush; and is believed by all distinguished philosophers and physiologists, among whom are Richerand, Magendi, Rudolphi, Cuvier, Tissot, Riel,

(a) Some contend that alcoholic drinks are not injurious, because their neighbors and many of their acquaintances have been in the use of them for years, and have enjoyed good health. But that such drinks do injure the system, especially if taken frequently, and so as to excite the system, is generally admitted. But there is no better proof of it, than that great and long continued mental excitement affects the brain.

Fontana, Home, Bell, Le Gallois, Whytt, Greding, Loder, Flourens, Desmouliens, Louis, Serres, Elliotson, Lallemand, Broussais, Meckel, Haslam, Prichard, Burrows, Blumenbach, Pinel, Georget, Esquirol, Foville, Andral, and innumerable others, who found their belief on numerous physiological and pathological observations.(*b*)

II. It is also well established that all excitement of the mind increases the action of the brain. This is susceptible of positive proof.

Sometimes when the mental excitement is very great, instant death is produced from the rupture of a blood vessel in the brain, causing apoplexy. Sudden death from the "violence of passion," often mentioned by poets and novelists (*c*) is not a fiction. This we can easily believe, when we see the greatly increased rush of blood to the head in anger, causing the whole countenance to become flushed. Brichetau relates the case of a young officer, who on receiving the insult of a blow in public, became immediately crazy, and died in convulsions. Sometimes sudden joy causes death. This is recorded of a Roman lady on meeting her son as he returned

(*b*) A writer in the Christian Spectator also admits this fact, and refers for illustration of it, to the work of the author on the "Influence of Mental Cultivation upon Health." See Christian Spectator, for Sept. 1833.

(*c*) See death of Sir Brian du Bois Gilbert, in the second volume of Ivanhoe, by Sir Walter Scott. Also death of Haidee, in fourth canto of Lord Byron's Don Juan, and the note illustrative of it. I am here tempted to remark, that Scott and Byron, of all fictitious writers whose works I have read, are physiologically most correct. I have noticed that many other writers, far less popular, are also very incorrect, physiologically. To be sure, they are not like Shakspeare, Scott and Byron, accurate and minute observers, but had they studied physiology, they could not have made the mistakes they have. Why is not this important science taught in all our schools and colleges ?

from the battle of Cannae, in which she had supposed he was killed. It is said that Diagoras, Chilo, and Sophocles, died of joy. The door-keeper of Congress expired on hearing of the surrender of Cornwallis. Such cases are exceedingly numerous, and arise from the increased action of the heart and circulating system, by which more blood is sent to the head than can be sustained. Sometimes, however, as Bichat remarks, "the influence of the passions upon the organs of circulation is so violent, as to stop the play of those organs."

Grief also often causes sudden death. Philip V. died suddenly on hearing of the defeat of his army. The Doge Francis Foscari, expired on hearing of his deposition, and the appointment of his successor. Recently a man by the name of Hills was apprehended in New York for theft. He was taken before the police in perfect health, but mental agony caused the blood to gush from his nose, and being carried out, he died. Many cases of sudden death, caused by grief and fright, especially of children, are mentioned in Burton's Anatomy of Melancholy, and in medical works. Sir Astley Cooper, in his surgical lectures, after stating that grief, anger and fear, have great influence in producing disease and in retarding recovery from wounds and injuries, relates instances of death from these affections of the mind. One of them I subjoin.

"A child, for some trifling offence, was put, by her schoolmistress, into a dark cellar: the child was dreadfully frightened at the idea of being put there, and cried violently during the hour that she was confined. When she returned to her parents in the evening, she burst into tears, and begged that she might not be put into the cellar; the parents thought this extremely odd, and as-

sured her that there was no danger of their being guilty of so great an act of cruelty; but it was difficult to pacify her, and when put to bed she passed a restless night. On the following day she had fever, during which she frequently exclaimed—"Do not put me in the cellar." The fourth day after, she was brought to my house in Broad-street, in a high state of fever, with delirium, frequently muttering—"Pray do not put me in the cellar!" and when I inquired the reason, I found that the parents had learnt the punishment to which she had been subjected. I ordered what I conceived likely to relieve the fever, but the child died in a week after this unfeeling conduct."

No doubt great mental exertion, even when the passions are not greatly excited, may cause sudden death, by determining the blood to the head so as to produce apoplexy. Thus we account for the numerous instances of sudden death among eminent public speakers during their bursts of eloquence.

Medical books contain innumerable instances of the danger to be apprehended from violent or long continued mental excitement, all serving to establish the fact that whatever excites the mind, excites and stimulates the brain. But still more positive proof has been furnished by Sir Astley Cooper, who says—"A young gentleman was brought to me from the north of England, who had lost a portion of his skull just above the eyebrow. On examining the head, I distinctly saw the pulsations of the brain, which were regular and slow; but at this time he was agitated by some opposition to his wishes, and directly the pulsations of the brain were increased, and became more violent, and more blood rushed to the brain. If, therefore, you omit to keep the mind free from

agitation, your other means will be unavailing in injuries of the head.*

The same author mentions another similar case; that of a young man, who had an opening in his skull from a wound, through which he could see an increased action in the brain, whenever any thing occurred, even in conversation, to agitate the mind of the patient.

The following case is related by M. Broussais. M. Thavernier, a captain in the —— regiment, forty-two years of age, moderately stout, but well formed, received in the middle of the Palais Royal, in May, 1815, ninety days before his death, a letter containing *bad news*. Whilst perusing it, he remained motionless, as if thunderstruck, and the left side of his face became paralysed, and drawn to the opposite side. He was taken to Val de Grace, and attended to. At this time he had complete paralysis of the arm, thigh, and leg of the right side, and was unable to speak. After using various remedies for more than two months, he began to improve, and became so much better as to be able to stand up, and to speak, although with difficulty.

In this state of improvement, M. Thavernier received another letter, said to be from his wife: he read it, and instantly there occurred loss of speech, general immobility, abolition of sense, and complete apoplexy. He died in three days after this attack, and, on examining the head, there was found engorgement of blood in the sinuses, and several abscesses were observed in the substance of the brain, and other marks of organic disease. M. Broussais considers this a case of chronic inflammation of the brain induced by a moral cause."†

*Lectures on Surgery, &c.

†History of Chronic Phlegmasiae, by F. J. V. Broussais, Vol. 1.

Evidence of the same fact, that all excitement of the mind increases the action of the brain, is furnished by Blumenbach, who relates the case of a person who had been trepanned, and whose brain was observed to sink when he was asleep and swell out when he was awake.

III. In the same manner, mental excitement, by increasing the momentum of blood to the brain, causes insanity, epilepsy, convulsions, organic affections of the heart, and many of the most dangerous diseases. Insanity is not, as some may suppose, merely a derangement of mind, a disease of the immortal spirit itself, but it is a disease of the brain. The immortal and immaterial mind is, surely, incapable of disease, of decay and derangement; but being allied to a material organ, upon which it is entirely dependent for its manifestations upon earth, these manifestations are suspended or disordered when this organ is diseased.

The phrase *derangement of mind*, conveys an erroneous idea; for such derangement is only a symptom of disease in the head, and is not the primary affection. It is true, that moral and mental causes may produce insanity, but they produce it by first occasioning either functional or organic disease of the brain. On examining the heads of those who die insane, some disease of the brain or its appendages is generally found. I have examined the heads of several individuals who had been insane, and in every instance some disease of the brain was very apparent.

Doctor Haslam says, that insanity is always connected with organic alterations of the brain. Greding has noticed thickening of the skull in one hundred and sixty-seven cases out of two hundred and sixteen, besides other organic diseases. Spurzheim says he *always*

found changes of structure in the heads of insane people. M. Georget dissected a great number of brains, and his experience is conformable to that of the authors above mentioned. Many others who have had frequent opportunities of examining the heads of those who die insane, confirm the preceding, and establish this important truth, that *the brain*, the material organ of the mind, *must become diseased before the manifestations of the mind can be pronounced deranged.*

The causes of this disease are generally moral commotions. "Those causes (says Mr. Georget) which tend to derange the brain by the very exercise of its own functions, are the most frequent, nay, almost the only causes capable of producing mental alienation. (*d*)

No other disease, probably, is increasing faster in our country than insanity, and from investigations recently made in several of the northern states, there is reason to fear that it already prevails here to a greater extent than in any other country. (*e*) This, however, is not strange, for insanity is a disease that always prevails most in countries where the people enjoy civil and religious freedom, and where all are induced, or are at liberty to engage in the strife for wealth, and for the highest honors and distinctions of society. - We need therefore to be exceedingly careful not to add other causes to those already existing, of this most deplorable disease. And in nothing should we be more careful, in order to avoid inducing insanity, than in powerfully exciting the minds of the young, and particularly of females, and especially on religion. In all ages, this has been one of the most fruitful sources of this disease. Dr. Burrows, on this

(*d*) "De La Folie," &c. by M. Georget, M. D. &c. Paris, 1820.
(*e*) On this subject, see my appendix to Spurzheim on insanity.

subject, says—"Were I to allege one cause, which I thought was operating with more force than another, to increase the victims of insanity, I should pronounce, that it was the overweaning zeal with which it is attempted to impress on youth the subtle distinctions of theology and an unrelenting devotion to a dubious doctrine. I have seen so many melancholy cases of young and excellently disposed persons, of respectable families, deranged, from either ill-suited or ill-timed religious communication, that I cannot avoid impugning such conduct as an infatuation, which, as long as persevered in, will be a fruitful source of moral evil. The old Romans knew human nature better; they had a law which forbade any person entering upon the sacerdotal office before the age of fifty. This was to prevent theological discussions before an age was attained when a bad effect was not to be apprehended." Other writers on this disease confirm the above statement. M. Georget says,—"Excess of religious ideas produce different shapes of madness, according to the individual's character. Superstition united with ambition, and the desire of empire, give birth to intolerant and persecuting fanaticism, to the desire of ruling in God's name, and of making converts. With the subdued spirit, *austere* religion produces panophobia, fear of divine chastisement, and demonomania. Finally, its singular union with amorous passions, excites ecstatic love of God, the Virgin, or some saint."

"Strong emotions," says Dr. Prichard, "excited by vehement preaching, produce continually, in females and very sensitive persons, fits of hysteria, and in those who are predisposed to mania there can be no doubt that similar causes give rise to attacks of madness. *Cases*

indeed, are of continued occurrence which establish the fact."—[*Cyclopaedia of Practical Medicine.*]

Epilepsy and Convulsions. These diseases of the nervous system are also quite prevalent, and are evidently increasing. Doct. Baillie of London, speaking of Epilepsy, says - "it has become much more frequent within the last twenty years than formerly."

They are also produced by mental agitation, as is evident from the testimony of innumerable authors who have written upon this subject. Of all the passions of the mind which produce these, probably no one is so powerful as terror. A celebrated German physician, (Locker,) says, that in six out of ten cases of epilepsy under his care, at the Hospital of St. Mark, at Vienna, the disease was occasioned by terror. (a)

Convulsions from terror, alarm and grief, are quite common. Such cases are so numerous in medical works, that I scarcely need refer particularly to them. They will be found in most writers on nervous diseases, and numerous cases are recorded in the periodical works. But as minute details of cases are more impressive than general references, I will transcribe one from M. Pinel on diseases of the Medulla Spinalis.

"*Case* 2. Felicia Lepoigny, of sanguineous temperament, enjoyed good health till her 15th year. At this time, being frightened by the entrance of the Russian soldiers into the village, and the rude conduct of one of them towards her, she was seized with a paroxysm of epilepsy, which returned, with shortening intervals, until

(a) See "Cooke on Nervous diseases," for numerous cases of Epilepsy produced by the same cause.

her intellectual faculties gave way, and she was conducted to the Salpetriere in 1816, in a state of complete idiotism, complicated with epilepsy, attacking her every four or five days. In this state she continued, without any material alteration, for four years. In January, 1820, a succession of dreadful paroxysms of epilepsy and convulsions terminated her wretched existence.

"*Autopsia.* Dura mater strongly adherent to the skull, especially in the right parietal fossa, tunica arachnoidea healthy, but rather injected—substance of the brain unaffected—excepting turgescence of its vessels. The cerebellum was rather soft but sound. The spinal brain being laid open its whole length, presented a great turgescence of its nervous system. Towards the dorsal region a disorganization was found in the medullary substance, extending from the plexus of nerves going to the arms, as far as the lumbar region. The thorax and abdomen presented no organic lesion."

The same author relates other cases, having similar terminations, exhibiting similar appearances after death, and produced by mental agitation. (*b*)

It must have been noticed by every practitioner of medicine, and it is also evident from the increased number of publications on the subject, that diseases, arising from *irritation of the Medulla Spinalis*, have greatly multiplied of late. From the works just cited, and from other pathological observations, there is great reason to fear that this disease is frequently produced by moral

(*b*) See Recherches sur l'Inflammation De l'Arachnoide, Cerebrale, et Spinale; par Parent-Duchatelet et L. Martinet; for many cases exhibiting the powerful effect of *moral causes* in producing disorder of the brain and nervous system. See similar cases in "Medical and Philosophical commentaries, by a society in Edinburgh." vols. 1 and 3.

causes;—by agitation and anxiety of mind, not severe enough to produce the fatal disorders alluded to, but sufficient to cause irritation of this important portion of the nervous system, and to give rise to the distressing symptoms we notice in that disease.

Diseases of the heart, have also multiplied of late, and are frequently caused by terror, alarm and mental excitement, as Corvisart, Testa and other writers on these diseases informs us. But on this subject the reader is referred to my work on the "Influence of Mental Cultivation upon Health," second edition, p. 85.

IV. Long continued or great mental anxiety, though it does not always cause the above violent and often fatal diseases, may produce irritation of the brain and nervous system, and give rise to melancholy, hypochondriasis, tic-doloreux, and other nervous affections. The irritation of the brain, caused by mental emotion, often acts on other organs, and gives rise to diseases of the stomach, and increases all local diseases.

"Those local complaints which appear to originate spontaneously, or in some cases where a slight wound has been inflicted, I believe to be only symptomatic of a general irritability of the brain and nervous system. The almost constant failure of topical remedies, and of the division of the affected nerve, must lead to the conclusion that the cause of the local diseased action, or primary affection, must reside in some other part of the body; and if we inquire into the causes of the local active affections of the nerves, it will be found that the atonic state of the body, or whatever tends to render the brain and nervous system irritable, will generally be found the most frequent." (*c*)

(*c*) "A Dissertation on the Treatment of Morbid Local Affections of Nerves; to which the Jacksonian Prize was adjudged by the Royal College of Surgeons, by Joseph Swan;" 1820.

I have had abundant proof of the truth of the foregoing statement. I have known several instances of slight local disease in young ladies, which disease was greatly increased by any mental excitement. One young lady at a boarding school, whose hand had been slightly injured, assured me that when the time arrived for her to furnish a composition, the pain of the hand was greatly increased. Another, with a like injury, assured me that the excitement of lectures and evening meetings so greatly increased the pain, that she was obliged, though reluctantly, to avoid them.

This tendency to nervousness, as it is often called, has greatly increased of late years in this country, and to such an extent that it is often mentioned by those not belonging to the medical profession. A writer, who is understood to be a clergyman and professor in one of the colleges in New-England, in an "Essay on the Influence of Nervous Disorders upon Religious Experience," in the Christian Spectator for 1827, observes—

"The ravages which *nervous maladies* are making at this day, in the civilized world, are appalling and immense. They are changing, and threaten still more to change, the general character of society. * * * The church of God in our land deeply feels the inroads of these complaints, in prostrating the energies, and prematurely destroying the usefulness of many of her most valuable ministers. They lurk, too, around our Theological Seminaries, our Colleges, and even our preparatory schools; and there seize as their victims, many of the most devoted and talented of our youth, who had consecrated themselves to Christ and the Church."

Now all medical men agree that these diseases arise from increased impetus of blood to the brain, as has been

admirably illustrated by the celebrated Parry. Dr. Darwall remarks respecting stomach affections,—"when indigestion and its accompanying evils of nervous irritability, severely affect any individual, the brain and spinal cord, one or both, are suffering, as well as the stomach. But I wish to go farther than this point, and to regard the nervous system not as merely influenced by affections of the kind above alluded to, but as actually being the *source from which they proceed.*"

On the subject we are considering, Dr. Parry says—"Another state of disorder, which is simple depression of spirits, unconnected with any adequate afflictive cause, and usually called Hypocondriasis, is, in fact, only one effect of that morbid sensibility, which has been noted as the characteristic of the nervous temperament, and from its being a usual concomitant of the symptoms which denote that temperament, we might legitimately infer that it arose from the same cause, *excessive determination of the blood to the brain.*"(*d*)

Tic-Doloreux, or Neuralgia.—This very painful nervous affection has been wondefully increased in this country of late years, and probably in other countries. The experienced Dr. Baillie remarks—"Tic-doloreux seems to me to have become more common of late years." Doct. Johnson remarks—"the great number of cases of this dreadful disease which have been published of late years, prove that the complaint is on the increase, along with the host of other nervous affections. The general spread of *intellec-*

(*d*) "Elements of Pathology and Therapeutics," by Caleb Hillier Parry.

tual excitement among all classes of society, in modern times, much deteriorate the grosser functions of the body —and this deterioration inevitably re-acts on the nervous system with a severe retaliation."

V. The Brain and Nervous System of children and young persons, is extremely delicate, easily excited, and very liable to be injured by excitement. The brain of a new-born infant weighs about ten ounces; (*e*) that of an adult, generally, three pounds and a half, apothecaries' weight, frequently a little less. During childhood it is "very soft, and even almost liquid under the finger, and its different parts cannot be clearly distinguished."(*f*) Still at this time it is supplied with more blood, in proportion to its size, than at any subsequent period. It then grows most rapidly, and more rapidly than any other organ: its weight is nearly doubled at the end of the first six months; and hence the nervous system, being connected with the brain, is early developed, and becomes the predominating system in youth.(*g*) But this great and early developement very much increases the liability to disease: it gives a tendency to convulsions, and to inflammation and dropsy of the brain, and to other diseases of the nervous system, which are most common and fatal in childhood.

(*e*) Meckel's Anatomy, vol. ii.

(*f*) Bichat's General Anatomy, vol. i.

(*g*) This most important organ,—the local habitation of the mind in this world, undergoes but little change during middle life; but it becomes less in old age, and then the mental faculties are observed to fail. According to the researches of M. Desmoulins, the specific gravity of the brain, in persons who have passed seventy years, is from twenty to fifteen less than in adults. There are, however, some diseases which greatly waste the body but do not cause any diminution of the brain, and in these diseases the powers of the mind are retained.

Whoever will take the trouble to examine the subject, will find that such diseases, especially dropsy of the head and convulsions, have greatly increased among children in modern times. Doct. Johnson, in a Review of several late works on dropsy of the head, observes—"the present plan of education, in which the intellectual powers are prematurely exercised, may be considered as one of the causes of the more frequent recurrence of this disease."(*h*) Another distinguished writer observes, "We should operate upon the tender intellect of a child, by the gentlest progression. By premature efforts to improve the powers of the intellect, the organ in which they reside is exhausted. The injurious effects arising from the folly and false vanity of parents, who are ambitious of holding forth their children as specimens of extraordinary talent, are constantly presenting themselves to our view, in a train of nervous symptoms, and of susceptibility to ordinary impressions, which frequently pave the way to decided *paroxysms of convulsions*."(*i*) Similar observations have been made by many other medical writers within a few years.

The nervous system of *women* is also more excitable than that of men, and they are therefore much more likely to be injured by long continued or strong mental excitement. In them, the nervous system naturally predominates; they are endowed with quicker sensibility, and far more active imagination, than men; their emotions are more intense, and their senses alive to more delicate impressions.(*j*) The truth of this, the writings

(*h*) Medico-Chirurgical Review, 1826

(*i*) "Practical Observations on the Convulsions of Infants," by John North.

(*j*) See "Dictionaire des Sciences Medicale," vols. XIV.—XV.—LIII.—*articles*—Femme, Fille, and Sujet d' Hygeine. Also Histoire Naturelle de la Femme. Par Jacq. L. Moreau (De la Sarthe.)

of physiologists, our own observation, and all history, confirms. Hence Dr. Johnson observes—" women, being far more susceptible of moral impressions than men, have in all ages been the 'chosen vessels' for enthusiasm, and the most approved subjects for delusion." Another medical writer correctly observes, they are " highly excitable, easily elevated by the contemplation of those objects which set their imagination afloat, reason loses its empire, enthusiasm and ecstacy seem to carry them beyond the limits of existence, and the agitation of their body is not less powerful than that of their mind. Of this, the great jugglers of church and state have been perfectly aware in all ages. For proofs of this assertion we need not unveil the secrets of the temple of Apollo and the Sybil, nor have recourse to the effects of the workings of the spirit on the daughters of the Romish church. The same religious pantomimes have been acted times out of number, in our own country, and with symptoms of devotion not less violent than those which shook the heathen priestess."—Edinburgh Med. and Surg. Journal, vol. 4th.(*k*)

From the foregoing facts and observations, the following appear to be legitimate conclusions :—

I. *All long continued or violent excitement of the mind is dangerous, because it is likely to injure the brain and nervous system.* Now if this is incorrect, then all history may be referred to, to disprove it. But on inquiry we find that all great excitements have ever

(*k*) The sagacious John Selden, in his " Table Talk," remarks of the conduct of the Priests of Rome,—" When the priests come into a family, they do as a man that would set fire on a house; he does not put fire to the brick wall, but thrusts it into the thatch. They work upon the women, and let the men alone."

caused an increase of insanity, and other affections of the brain. The excitement produced among the speculators of England and France some years since by the memorable South Sea scheme—or *bubble*, as it has been called,—produced much insanity. Our Revolution and the excitement of the war increased insanity in this country; and during the first Revolution in France, cases of this disease were frightfully multiplied. In all ages and countries, insanity has prevailed most in times of great moral and mental commotion. The Crusades, and the spirit of chivalry that followed them, the Reformation of Luther, the civil and religious discords of Europe, greatly multiplied cases of insanity.(*l*) So true is it, that moral and mental causes excite this disease, that Esquirol says, he "could give the history of the Revolution, from the taking of the Bastile until the last appearance of Bonaparte, by that of some lunatics, whose insanity relates to the events which have distinguished this long period."

Religious excitement, therefore, like all mental excitement, by affecting the brain, may cause insanity and other diseases. I wish, however, here, to state my belief, that pure religion—Christianity—has no such effect;—but the abuse of it has. The religion of Christ condemns that excitement, terror and fanaticism which leads to such effects; "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Tim. i. 7.

It should, however, never be forgotten, that of all the sentiments imparted to man, the *religious*, is the most powerful. An accurate observer has remarked, that it

(*l*) Esquirol, Rush, Voison.

has had more influence on mankind than all their passions combined. And as each passion or feeling may be excited to excess, so as to cause mental derangement and suicide, so may the *religious feelings*, and very readily, in many instances, be so strongly excited as to produce like consequences.

To exhibit the effect of this sentiment in causing alienation of mind, in all ages of the world, I am induced to abridge from the admirable article of M. Esquirol on demonomania, in the eighth volume of the Dictionaire des Sciences Medicale, the following sketch. After remarking that religious melancholy had prevailed to some extent in all ages, and that the sacred books of all nations furnished examples of it, he observes:

"Then, when men abandoned the worship of the true God, and became worshippers of idols and false gods, they at first adored the stars, (Newton's Chronology,) for these objects struck their senses most powerfully. Religious melancholy was therefore regarded as dependent upon the course of the planets, and its periodical returns fortified this belief. After a while, when the doctrine of spirits came to be combined with former theological ideas, nervous diseases, and especially those connected with disordered mind, being considered *sacred diseases*, were of course attributed to *spirits*. Among these maniacs some were gay, bold and daring, and said they were inspired;—these were believed to be happy, and enjoying the friendship of God,—they presented themselves or were presented to the people, as envoys from heaven, and delivered oracles for themselves or for the priests. Other maniacs, on the contrary, were sorrowful, timid and fearful—filled with imaginary terrors. They considered themselves as damned, and they were

treated as objects deserving the wrath of heaven, and devoted to the infernal powers. Œdipus, Orestus and many other great criminals, were said to be pursued by the furies. They were however afflicted but with true religious melancholy. Anxiety, fear and great terror affected all minds—all strove to deliver themselves from expected evil, and to turn away the vengeance of heaven. Every one wished to discover in the future, that which they ought to fear or to hope for. Thus after having consulted the stars and the oracles, they invoked and interrogated the souls of the dead.

"Hence arose the science of *evocation*, and witchcraft, and other mysterious practices. Sorcery entered into and became a part of religious worship. Astrology, magic, sorcery, all *children of Fear*, so engaged and inflamed the imaginations of men, that it is not astonishing, says Pliny, that their influence contined so long, and extended to all ages, all places, and all people.

"But when Christianity appeared, it directed the minds of men to the unity of God, silenced the oracles by enlightening men, and consecrated and extended the opinion of Plato and Socrates, as to the existence of spirits. It thus produced a great revolution in the minds of men, and filled all heads with new ideas. The power of spirits over the body *was now* too greatly exaggerated, and the fear of yielding to the instigations of the devil, created universal terror. People generally believed themselves in the power of demons, consequently demonomania was at this period increased.

"From this belief arose the practice of exorcising, which prevailed in the primitive church. Recourse was had to various ceremonies to restore those *possessed* of the devil. *But they did not burn them.* In some cities,

the people held solemn festivals, in order to cure the *possessed*. All those whose minds were disordered, that were from the same country, were assembled in one church. The concourse of people from all parts was immense, and this, with the presence of the Bishop—the pomp—the appearance of solemnity—and all that was able to strongly affect the imagination, concurred to give confidence to the diseased, and occasionally to cure them. Then, every one cried out that a miracle had been wrought; and this prepared new cases and new cures for the following year.

"Afterwards, when Luther undertook to reform the church, religious conversation and discussion became common, and the points in dispute were made the subject of all preaching, and most political movements were made with reference to the religious quarrels of the times. The different partisans reciprocally menaced each other with damnation eternal. Fanaticism in all forms was revived, and to the other evils of the times was added a great increase of cases of *religious melancholy*.

"Calvin appeared soon after, and he served to increase them still more. Every where could be seen the excommunicated—the damned—and the witches. The people of course became terrified. Tribunals were created, and the devil was summoned to appear in a court of justice. Those supposed to be *possessed of the devil*, were brought to judgment—scaffolds were erected, and funeral piles were kindled. The demonomaniacs, under the name of witches and the *possessed*—double victims of the reigning errors—were burned, after having been put to the torture, to make them renounce their supposed *pacte* or league with the devil.

"In these unhappy times, such was the mania or rage to attribute every thing to the devil, that Peter d'Ancre could not comprehend how a rock, situated near a village in Asia, moved when it was touched with the fingers only, while the greatest efforts failed to remove it. Peter, I say, attributed this phenomenon to the power of a demon. I have in my possession, a *Collegium Casuale*, printed in 1500, in which the most grave diseases are considered to be works of the devil.

"But since christianity has enlightened the world, the demons have become silent; (Fontenelle, Histoire des Oracles,) they have ceased to struggle with men, since men have ceased to fear them. Since mankind have ceased to burn witches, the imagination has reposed, and no longer gives birth to them. In modern times, however, in France, religion has lost much of its power and influence on the ideas and conduct of men. Governments have therefore had recourse (in Europe) to other means to insure the docility of the people, and to produce obedience. These governments do not report but to themselves, and the *police* therefore becomes a safeguard for the tranquillity of the people. As its power is not only great but secret, it thus entangles the disturbers of society, and criminals, by means unknown to the people or criminals themselves. The more secret its action, the more strongly it affects the minds of the timid and those of a fearful spirit. Many people now fear the police, who, in former times, would have feared the stars and the demons. If we add to this influence, that which the police acquires in times of trouble, and civil dissensions, we shall not be astonished if in the hospitals for the insane, the demonomaniacs, or those who feared demons, have given place to those who

have fear of the *police*, and of the *prison*, and *punishments*.

"It is always cowardice, inquietude and fear which agitate these unfortunate beings; and these were the true causes of the maladies of those *possessed* of demons. There are many individuals now sent to the Lunatic Hospitals, because they have fear of the police, who, in former times would have been burned, because they feared the devil."

"We ought to consider as a variety of demonomania, that state of some insane, who, struck with the terrors of hell, believe they are damned. They are fearful, superstitious, and imagine they have committed great crimes, the punishment of which they are not able to avoid. They are therefore desperate, and though they are not like demonomaniacs actually in the power of the devil, yet they fear damnation, and are convinced they shall go to hell. They impose on themselves mortifications more or less extravagant, in order to prevent their cruel destiny. The history of all religion presents instances of men, who, fearful of the future, submit their bodies to the most cruel and inconceivable tortures."

This last mentioned variety of demonomania, is not unfrequent in this country. I have seen several cases within the last year. Of all kinds of insanity, it is the most deplorable, and as Esquirol and others have observed, it is very apt to lead to suicide. Many in this country believe they have committed "the unpardonable sin," and abandon themselves to despair; while others become so on being told from the pulpit (as is frequently done by some clergymen in this region,) that if they have ever had their minds much excited on religious subjects,—or "awakened" as they express it,—and have

not encouraged these feelings, and obtained a "hope," then in all probability, their day of salvation is passed. These become religious melancholics, and not only often attempt to destroy themselves, but also their friends and dearest kindred. Pinel says—"one went away, after hearing a sermon that convinced him he was damned, and killed his children to spare them the same fate." "A young woman," says Esquirol—"after having experienced some domestic trouble, believed herself damned; and for six months she was tormented by a desire to kill her children, to save them from the torments of another life." Many similar instances might be cited from medical books, but there are few people in this part of the United States, who have not witnessed such in their own neighborhoods. I have the particulars of above *ninety cases* of suicide from religious melancholy, which have occurred in six of the northern states (the New England states and New York,) within the last twenty years, and most of them have occurred within a very few years; and also, of thirty cases in the same states, of this disease leading the unhappy sufferers to kill or to attempt to kill their children or dearest relatives, believing they should thereby ensure the future happiness of those they destroyed. I have heard of many more cases of a like character, and have seen accounts of others in the public papers, and have no doubt that if all which have occurred in the northern states within the last twenty years, could be known, together with those cases of insanity from similar causes, but not attended with the propensity to self-destruction or to the destruction of others, the great number would as much surprise and grieve the friends of humanity, as did the first published accounts of the ravages

of intemperance in this country. The difficulty, and I might say the impossibility of obtaining correct accounts of all such cases at the present time, and the impropriety of being more particular in regard to those that are known, I need not point out.

Now whoever will carefully and without prejudice examine this subject, and call to mind the immense amount of *machinery* in operation in this country, to excite the minds of men, women and children, and to keep them excited, by numerous meetings,—by exciting and alarming discourses, respecting "sinning away the day of grace," "committing the unpardonable sin," "dropping into hell immediately," &c. &c.—by protracted meetings for young and old, night meetings, sunday schools, anxious and inquiry meetings, &c. &c. will not be surprised at the number of the insane being so great, *but rather that it should be so small.*

Our political excitements, which, as all know, are very violent, undoubtedly are often injurious to the health, and so are those arising from the strife for wealth: but they are so to a trifling degree in comparison with the religious excitements alluded to; and for this very obvious reason,—that *women* and *children* are not affected by the former, while they are by the latter. Besides, our political excitements are short, while numerous religious meetings, &c. keep up a constant excitement, especially among those who are most likely to be injured by great mental agitation.

Young people, especially young women, and females in general, who have not much else to greatly interest them, having become excited at these night and protracted meetings, &c. acquire a *passionate love* of the

excitement; for who does not know that a desire for mental excitement, may soon become a passion? We see it in the theatre-seeker, and in the warrior, the sailor and the gambler. We see it also in lunatic hospitals. Insanity is often periodical, or returns in paroxysms. These cause an increased flow of blood to the head, create new trains of thought, and are attended with pleasurable sensations. A madman, that was cured by the celebrated Dr. Willis, has given us the following account of his own case:—

"I always expected with impatience the accession of the paroxysms; since I enjoyed during their presence, a high degree of pleasure. They lasted ten or twelve hours. Every thing appeared easy to me. No obstacles presented themselves either in theory or practice. My memory acquired all of a sudden a singular degree of perfection. Long passages of Latin authors recurred to my mind. In general, I have great difficulty in finding rhythmical terminations; but then I could write in verse with as much facility as in prose. I was cunning, malicious, and fertile in all kinds of expedients."

So it also happened in the Convulsionnaires de St. Medard, and in those who were magnetised. They experienced so great delight during their agitations, that they exceedingly desired a return of them. Mademoiselle Fourcroy, whose convulsions were very severe, expressed herself after them, as enjoying the most intense delight;—that during their continuance there was "poured into her soul rivers of delight, which filled her with a sensible but indescribable happiness."—[*Demonst. Miracles, Mademoiselle Fourcroy.*] So it appears to

have been with St. Teresa, St. Catharine of Sienna, Wesley's converts, &c. (*m*)

(*m*) The similarity between the agitations of the Methodists, and Animal Magnetism, was noticed by Coleridge. In Southey's Life of Wesley, a work he prized very highly, he wrote—"The coincidence throughout all these Methodist cases, with those of the Magnetists, makes me wish for a solution that would apply to all."—*Table Talk*, vol. 1. In the present state of science, a full and satisfactory solution cannot perhaps be given. We know enough however, to be aware that in neither case is there any thing supernatural. The following facts and hints may aid the inquirer. The brain is composed of two very different substances. The one is of a gray or ash color, and forms the surface of the brain. When this portion is diseased, delirium and disorder of the intellectual faculties ensues. From such facts this portion has been considered the seat of the mental faculties. The other or deep seated portion is of a white color, and fibrous, and appears to be of the same nature as the nervous cords that proceed from it to all parts of the body. This portion may be greatly diseased without producing delirium or any derangement of mind, though it frequently causes Palsy and Convulsions. If the gray substance is touched or irritated, no pain or motion is perceived, but if the white portion in the medulla oblongata or spinal column is irritated, either pain or convulsive motion of the muscles is produced. Both portions of the brain receive blood from the same vessels. Therefore mental excitement causing an unusual quantity of blood to go to the brain, increases the action of the gray or ash colored part, and often adds surprising vigor to some of the mental faculties. Wesley in his Journal relates instances where great religious excitement caused unusual ability to sing, preach, &c.—Some have visions, hear strange voices, music, &c. The same occurs in Somnambulism and from Animal Magnetism. This increased rush of blood to the brain, from the excitement of the mind, often irritates the white portion of the brain also, and produces spasmodic affections, convulsions, epilepsy, catalepsy, and other singular nervous affections. Still further, under such circumstances the faculty of imitation becomes excited, (especially in young people in whom it is very active,) *and acts independently of the will*, and thus the sight of one in convulsions will often cause it in others, especially if their minds are much agitated, and even the *recollection of convulsions* will sometimes produce them. "Toutes les passions, telles que la joie, la colere, la jalousie, la terreur, le besoin de la vengeance; toutes les affections morales, telles que l'ennui, la tristesse, de meme que les travaux intellectuels trop soutenus, ou les veilles trop prolongees, peuvent donner lieu aux convulsions.

Enfin, le cerveau, qui est sans contredit, l'organe le plus eminemment doue de la faculte de reproduire les memes actes, sous la seule influence de l'imitation, peut etre tellement affecte soit de la vue actuelle des convul-

When this love of excitement is created,—besides other and worse effects,—quiet study and reading at home, especially of large and valuable works on unexciting subjects, becomes dull and irksome. Hence we find this class of persons very ignorant and superficial; though from having heard much on some of the small but exciting topics of the present time, and read some of the tracts and newspapers on the same subjects, they are apt to think themselves learned.

But the impressions which are sometimes made on children at such meetings are very dangerous. Descriptions of the terrors of hell, accounts of the devil or satan, &c., often cling to them through life, with a pernicious potency and influence. Esquirol, and other writers on insanity, relate instances where fright in early life led to insanity in after years. Well has Edgeworth remarked, "it is very dangerous to work on the young imagination with descriptions of the torments of hell. This is not the method to educate children to be pious; it is the way to render weak minds superstitious, and strong minds incredulous."(*n*)

Now I would ask in concluding this subject, and in view of the facts stated, if there is no danger to be apprehended from religious excitements in this country? Is it surprising that the evils alluded to, should have re-

sions, soit du souvenir de celles qu'il a eprouvees, ou dont il a ete temoin. qu'il concoive lui-meme dans les organes de la locomotion les memes phenomenes dont il a conserve l'impression, sans toutefois etre lui-meme affecte d'aucune lesion proprement dite."—*Dictionnaire de Medicine et de Chirurgie Pratiques. Tome Cinquieme.*

(*n*) "Essays on Professional Education," by R. L. Edgeworth, Esq. See particularly, the Essay on Clerical Education, in which he censures the practice of saying to children—"God will punish you, my dear, if you tell a lie, or do wrong, eternally, in another world."

sulted from the course pursued? Is it surprising that numerous instances of insanity, should be caused by these excitements? I believe no person who examines the subject will say it is.

But it should be borne in mind, that all the evils resulting to the health of people from these excitements, are not developed in acknowledged insanity; but in numerous other complaints, *and in producing a tendency to insanity, which other causes may finally develope.* Thus, persons may be greatly excited on religious subjects, and not at the time become insane; but afterwards, on a reverse of fortune, loss of friends, or ill health, be affected with religious melancholy, though the latter causes would not probably have produced it if the predisposition had not been created by the previous excitement. I have known several cases of insanity which appeared to have thus originated. But a still greater evil is to be feared, and that is, in the effect which the present excitement will have upon a succeeding generation, the offspring of excited and nervous parents.

I shall treat of this in the succeeding section, but I will not now withhold the expression of an opinion, in which I believe all medical men will agree, that those who are instrumental in thus keeping up great excitements, in the way they are kept up, especially among women and children, are inflicting unutterable misery upon their fellow creatures, and incalculable injury upon our country.

Great Mental Excitement, particularly dangerous to females.—I have already stated that the nervous system of females is more delicate and exciteable

than that of men, and more liable to be injured by mental excitement.

At present, however, I wish to call attention to a more important fact, though connected with the above statement. It is, that females, whose minds have been for a considerable time greatly excited, may, in consequence, transmit to their offspring a tendency to nervous disease and to insanity. Every one knows that insanity is hereditary; but this is not more true, than that lesser degrees of nervous disease are so. The children of a nervous female,—one who is often and easily excited—are generally nervous also, and easily thrown into convulsions.(*m*) It is also true that great mental agitation, not amounting to insanity in the mother, may entail this terrible disease upon her offspring. Esquirol says, that many women, strongly affected by the events of the Revolution, bore children whom the *slightest cause rendered insane.* He is supported by others in this opinion, that *strong mental emotion of the mother predisposes the offspring to insanity.* Dr. James Johnson observes—"the primary cause of insanity, is often stamped on the tender fabric of the body in utero, or during lactation."

The effects of maternal excitement on the health of infants, has often, especially of late, attracted the attention of medical men. Mr. Wardrop, a distinguished surgeon of London, in a lecture on surgical operations, refers to many cases of the mental excitement of moth-

(*m*) Convulsions are nearly allied to insanity. Both arise from disorders of the nervous system. Van Sweiten and others have remarked, that nearly all insane persons had convulsions when young. From the bills of mortality of our large cities, it will be seen that this disease is now a very frequent and fatal one, and has greatly increased among children, of late years.

ers, producing convulsions and death of their infants, by the effect which this excitement had upon their milk. Others are destroyed in utero by great mental agitation of the mother.

Such excitement is also frequently dangerous to mothers themselves. Dr. Johnson remarks, in a review of Esquirol on Puerperal Mania—"In all ages, the influence of mental emotions on parturient females, has been duly appreciated. In ancient Rome, a crown was suspended over the door where women were confined, to intimate that the house was a sacred asylum for the time. A nearly similar custom exists at Haerlem to this day. The panic of 1814, when the allies entered France, was a prolific cause of puerperal mania. Eleven out of thirteen that entered the Salpetriere that year, were attributable to this cause. The same happened in 1815, when Napoleon recommenced the scene of warfare and desolation."

I trust I have said enough to awaken the attention of females, and particularly of mothers, to this subject; a subject of immense importance to the welfare of themselves, their offspring, and their country.

Recommendations and Cautions to Clergymen.

That the clergy, very generally, are actuated by a sincere desire to do good to their fellow men, I do not intend to question. From my own observation, I believe this is the case. But, "so essential is *knowledge* if not to virtue, at least to all the ends of virtue, that, without it, benevolence itself, when accompanied by power, may be as destructive and desolating as intentional tyranny."(o)

(o) Dr. Brown's Lectures on the Philosophy of the Human Mind.

Owing, therefore, to a want of knowledge of the brain and nervous system, and of their intimate connexion with all the operations of the mind, the clergy have often done great harm; though I believe they have been actuated by the very best intentions—with an ardent desire to do good to their fellow men. They do not appear to have known, or to any practical extent believed, that when they strongly excite the feelings of their hearers, they excite and increase the action of one of the most delicate and important organs of the body,—one on which all the manifestations of mind are dependent,—and one exceedingly liable to be injured by excitement. I cannot believe,—when I have witnessed the anxiety which they have exhibited about the evils which intemperance in eating and drinking may entail upon the body,—they were conscious that *they themselves* were often exciting, stimulating and exposing to injury, the brain,—the very organ of the intellect, and one of extreme delicacy. I cannot believe, when they publish to the world accounts of *revivals*, and describe the mental distress, the intense sorrow, the groans and tears of their hearers at such times, and tell us that the "agony they then witnessed can never be told,"—that they are conscious of furnishing evidence of a dangerous excitement of the organic systems of their hearers, and one that may cause the most pitiable suffering for life, and be transmitted to succeeding generations.

But such is the fact. *The brain acts as really when impressions are transmitted to it, as the stomach does when aliments are received into it.* (*a*)

And as the natural action of the stomach is increased

(*p*) See Londe—Gymnastique Medicale,—a very valuable work.

by stimulants, so is that of the brain, by the excitement of the feelings and passions. Why then should not clergymen make anatomy and physiology a part of their study? Why should they not well understand the nature of the organ they act upon and excite, and its liability to be injured by their efforts?

I have long thought that anatomy and physiology, were studies they were bound in duty to their fellow men to pursue. But how few of them have ever paid any attention to these studies! While the libraries of the more learned among them have been filled with controversial theology of ancient and modern times, they contain little or nothing that treats of the influence of the organization upon the intellect and feelings, and of the intimate connexion between the mind and the body,—and the liability of the affections of the one, being transmitted to the other. I hope this work will serve to awaken attention to those studies among the clergy. Certainly in their attempts to improve the moral and religious condition of mankind, they should call to their aid all the assistance which the study of history, and modern science, and particularly that which physiology will afford. With these lights they will see that no good can possibly result, but on the contrary *evil* most certainly will, from every infringement of the laws of nature.* Now it is a law of animal nature, that no organ can be long and powerfully excited and to an unusual degree, without injury.

They may also learn from the study of the science of organization and the functions of animal life, why the benevolent plans of past times, to Christianize the heath-

* See Combe, on the Constitution of Man.

en, and particularly the Indians of this country, failed. They will see they failed not for want of the exertions of good men; for Christian missionaries went to them, and toiled and suffered and died to effect their conversion.(q) But they were unsuccessful because the physical organization of those they addressed unfitted them for the immediate and full reception and appreciation of our pure and spiritual religion.† They will also learn that no improvement equal to what the whites have made or are capable of making, is to be expected from the dark colored races, unless their physical organization is improved. From physiology, or the study of the organization and the functions of organs, we learn that it is as futile to expect the intellectual and moral endowments of the dark races of men, with the anterior and superior portions of the head depressed, to be equal to the better organized whites, as it is to expect the bodily strength of the most puny race to be equal to that of the largest.

That these unfortunate varieties are capable of improvement, however, and of great improvement, there can be no doubt, and that it is the duty of the more favored varieties to endeavour to effect it, appears to me reasonable. But we must expect their improvement to be slow.

(q) During the 17th century, greater exertions were made to civilize and christianize the Indians than have been within the last fifty years. These exertions for a while appeared successful,—thousands of Indians were to a considerable degree improved,—but not a nation or tribe have transmitted these improvements to succeeding generations.

† Can any one doubt this? Can any one believe that if the Indians, generally, of this country, had the *organ of the mind* similarly formed to the whites, they would have thus resisted all efforts to civilize and christianize them? See the able Lectures of Lawrence on the Physiology, Zoology and the Natural History of man.

But very little in this respect can be accomplished in one generation or one century: for they must be weaned from the pursuit and indulgence of mere animal gratification. Their intellectual and moral faculties must be called into action, and improved and strengthened by exercise, and this course continued for successive generations, will cause an improvement in their physical organization, and one that will be transmitted to their posterity.

With the hope of aiding the clergy in this useful and important study, I take the liberty to recommend the following works to their attention, which I think should constitute a part of every clergyman's library. I mention but a few works, and those which can easily be procured, and without much expense. Those persons who wish to prosecute the same studies farther, will be directed to other and larger works on the same subjects, by those I refer to.

1st. Horner's Special and General Anatomy, 2 vols.

2d. Dunglison's Human Physiology, 2 vols., and Blumenback's Physiology with Elliotson's notes, 1 vol.

3d. Jackson's Principles of Medicine, 1 vol., and Parry's Elements of Pathology, 1 vol.

4th. Gall, sur le functions de cerveau, &c. 6 vols. (*a*)

5th. Du Magnetisme Animal en France, par Bertrand, 1 vol. (*b*)

(*a*) I rejoice to learn that a gentleman in Boston is now translating this work, and that it will soon be published. I regard it as one of the most valuable and instructive works of this or any other age, and agree with Elliotson that it "deserves to be read, not only by every medical man, but by every moralist, naturalist, legislator and metaphysician. It is exceedingly eloquent, and full of new and splendid truths and illustrations."

(*b*) I know of no one work, which will furnish more useful facts and hints for clergymen, of the present day, than this.

6th. Voison on the Moral and Physical causes of Mental Maladies, &c. 1 vol.

7th. Observations on Mental Derangement, by Andrew Combe, M. D. 1 vol.

Other works on Insanity may be consulted with profit.

I also advise clergymen to peruse the works of Dr. now Sir James Johnson. In all of them will be found much useful information, conveyed in a vigorous and impressive style.

In addition to the above works, I would also recommend them to take some good Medical Journal. The "*Medico-Chirurgical Review*," conducted principally by the above named gentlemen, published quarterly in London, and re-published in New York, is one of the most valuable. The "*American* Journal of the Medical Sciences," published at Philadelphia, is another very valuable medical periodical.

By procuring and reading the volumes I have mentioned, clergymen will be enabled to learn what is now known, relating to human Physiology, and the influence of mind upon the body, and of the effect of a diseased body upon the mind and moral faculties; and by taking either of the medical journals mentioned, they will be early put in possession of the new and important truths on these subjects, which the researches of modern physiologists and pathologists furnish from time to time.

If clergymen will direct their attention to this study, I have no doubt they will see that they have often been led into error, especially of late, for want of the knowledge which the works alluded to will furnish them; and they will be enabled to avoid similar errors in future, and thus become more useful to their fellow men, in the high stations they occupy.

One good effect which will result from the pursuit of such studies by the clergy, will be the improvement of the religious newspapers and periodicals of the country, which are mostly under their control. Hitherto many of them seem to have been conducted with reference to the gratification of the taste and prejudices of the most ignorant and credulous; and I fear have contributed largely to increase and perpetuate the love of the marvellous and mysterious, among this class of people. Thus we find them to contain surprising accounts of the conversion of infant children, of remarkable effects from reading a tract;—of the fulfilment of the dreams of pious people; immediate answers to prayers, and many other accounts far more wonderful. (*n*) Long accounts of nervous diseases are published and attributed to the *influence of the Holy Spirit.* Instances of this kind in religious newspapers of the present day are innumerable. I will refer but to one or two. The following account of occurrences at a camp-meeting at Asbury, Tennessee, is from the *West. Methodist*, but has been copied into other religious newspapers. I take it from the New York Evangelist, conducted by the Rev. Joshua Leavitt, of Sept. 20th, 1834.

"It was no longer a question with the sinner whether he should come to the altar or not; he was arrested where he stood; and some fell as dead men; one in

(*c*) These objections apply to some of the *Tracts* published by the *American Tract Society.* Some of them contain statements, that if true of themselves,—yet the inference which many of their readers will draw from them, and which the publishers probably intended they should draw, *are not true.* Many of the pictures on them are disgraceful—they are much of a piece with measures which the Roman Catholics have resorted to, to make impressions on weak minds. This is not the way that christianity should be taught in an enlightened age. See the Tracts on "Sabbath Occupations," and "Fashionable Amusements," Nos. 73 and 116.

particular, suddenly while standing, fell all along upon the ground as if dead: he was cold and stiff as if in death. A lady sitting in her chair was suddenly turned into a marble-like, cold and motionless statue; her eyes were fixed in her head, and many thought her to be dying; but all these were only dying unto sin, for soon they were made alive unto God."

If the reader will turn to almost any *Treatise on Diseases*, he will see that these were attacks of *Catalepsy*, which consists in a sudden and temporary suspension of consciousness and volition—the body remaining in the precise position it was when the attack came on, the eyes and countenance fixed and motionless. The attack of this disease varies from a few minutes to a much longer time; and often passes off suddenly, when the patient is instantly restored to the full possession of all his faculties.

The following is from the *Norfolk Beacon*, of Aug. 19, 1824. This has also been copied into other religious papers without any doubt expressed as to its being produced "by the Spirit of God." I take it from Zion's Herald.

"*A singular display of the goodness and power of Almighty God, at a Camp-Meeting held at Tangier Island.*

"Miss Narcissa Crippin, a highly respectable young lady, 19 years of age, and a zealous christian, was, on the evening of the 15th instant, *so operated upon by the Spirit of God*, that her face became too bright and shining for mortal eyes to gaze upon, without producing the most awful feelings to the beholders. It resembled the reflection of the sun upon a bright cloud. The appearance of her face for the space of forty minutes was

truly angelic, during which time she was silent, after which she spoke and expressed her happy and heavenly feelings, when her dazzling countenance gradually faded, and her face resumed its natural appearance. The writer of this paragraph was an eye witness of the circumstance above stated—such a sight he never expected to behold with mortal eyes, and to give a true description of which would be beyond the ability of mortal man. While she remained in the situation above described, she was seen by more than two hundred persons, a few of whom have subscribed their names hereto.

WM. LEE, (Rev.)
WM. E. WISE,
JOHN BAYLY.

Every one at all conversant with nervous diseases, or who has read any thing on the subject, will recognize nothing in the above account, but the details of a *nervous affection*. But it is grievous to see such published in religious newspapers, and at the present age attributed to the influence of the Holy Spirit. The works of the Papists of past times abound with similar marvellous accounts. Their saints were often thus affected. (*a*)

(*a*) The similarity of some of the small periodicals published by the Roman Catholics, especially those conducted by the Jesuits; and many of the orthodox newspapers of this country, is very striking. Both contain marvellous or miraculous accounts of the "special" agency of God in the affairs of men,—both urge their readers to greater devotion, to more frequent attendance at church, and to trifling ritual observances, and both denounce in severe terms, balls, parties, theatres, &c. and those who frequent them. I made a memorandum of this similarity several years since, on reading a small periodical published in Paris in the reign of Charles X. called the *Conservateur* of the Restoration and of the King, and *hommes de bien*.

Lady Morgan alludes to the fact of the Roman Catholic clergy preaching against balls from the pulpit, and punishing attendance on them at the confessional. In truth they have always been as much opposed to what are called *fashionable amusements* as any of the rigidly pious of any other sect.

In the life of M. Magdalen of Pazzi, who was canonised April 28th, 1669, it is stated that, "The spirit of God threw her upon the ground in an ecstacy, *when her countenance was shining like that of an incarnate Seraphim*," *&c.*

As I have said, if clergymen and the conductors of religious newspapers, would but pay a little attention to the studies I have mentioned, they would not insult hereafter the understanding of their more intelligent hearers and readers, and delude the ignorant and credulous with such like circumstances, and attribute them to the special influence of the Almighty. On the contrary they would rebuke those who offered such for publication, and then such occurrences would cease.

I ought to notice in connexion with this subject, the very slight proof on which the conductors of religious newspapers, send forth to the world extravagant and marvellous accounts respecting revivals of religion and the *special effects* of the Holy Spirit. On the authority of a single letter, or the verbal account of a traveller, they give credit and circulation to statements that are of themselves very incredible, statements that no intelligent person can, or ought to believe, unless supported by an immensity of testimony. The illustrious Laplace, and there can be no higher authority on such a subject, observes, "the more extraordinary the facts professed to have been witnessed, the greater is the probability that

This we may learn from the immortal *Tartuffe* of Moliere. Madame Pernelle expressed what has been repeated by the extremely devout from that time to the present.

"Ces visites, ces bals, ces conversations,
Sont du malin esprit toutes inventions.
Là, jamais on n'entend de pieuses paroles."

Le Tartuffe, Act 1, *Scene* 1.

the witnesses were mistaken or intended to deceive. But that which diminishes the faith of enlightened men often increases that of the ignorant, who are disposed to believe in marvellous occurrences. An absurd statement admitted unanimously in the age it was first promulgated, is in the ages following, only regarded as a new proof of the great influence of general opinion, on even the best minds. Thus Racine and Pascal stated that a young man who had been afflicted for three years and a half with a fistula Lachrymalis, was cured *miraculously*, after having touched his eye with a relic that was said to be a thorn of the crown of our Saviour." (L'essai philosophique sur le calcul des probabilities.) I need not remark how entirely this advice is disregarded by the conductors of many religious periodicals. The reader has only to examine a few of them to see that the *marvellous accounts* of the ignorant are given to the public as undoubted truth, without any other proof than their own statement. Even in many of the standard works on religious subjects, remarks are hazarded that show great carelessness if not great error. How immense ought to be the testimony to enable an intelligent person to believe things stated by Wesley, Whitfield, Seward, and others. Or to credit the statements of Mr. Finney, especially in his Lecture on the prayer of faith. I have already alluded to careless statements made by Dr. Sprague in his work on Revivals. Another in point, is that the "result of revivals is to elevate the intellectual condition of man." "I should expect," says he, "with great confidence, that of two individuals, one of whom had been a sharer in the blessed effects of a revival, and the other was a stranger to the power of religion, other things being equal, the former would be

far more successful in acquiring any branch of useful knowledge than the latter."

That excitement of mind on any subject awakens the intellect, no one will deny. But this cannot be all that Dr. S. intends to be understood from his statement, and yet we presume it is all that he has any facts to substantiate. But if his remark is true to any further extent, it could easily be proved by reference to individuals who have been *sharers in revivals.* According to my observation, his remark will not be supported by this method of proof. Again, if it is true, we should find the inhabitants of the town of Lee in Massachusetts, and generally of Berkshire county, very intellectual. According to the testimony of Dr. Hyde's letter appended to Sprague on Revivals, the town of Lee had been very often "refreshed by the presence of the Lord," and was frequently "favored with *special* tokens of God's presence," that there the "spirit of God came down upon the people like a rushing mighty wind," &c. Now has the result been such as we should expect from Dr. Sprague's statement? Let Dr. Sprague inquire and answer. The following facts show a very different result. Just before the death of Dr. Hyde, what are called *new measures* to promote revivals were introduced into his vicinity. His people who had so often been favored with what Drs. Hyde and Sprague call *genuine* revivals of religion, and whom we should suppose would be stable minded and cautious, and not easily misled, became according to Dr. Hyde's own statement, suddenly fanatical. "I never witnessed," said he, "a state of feeling in the church so ominous of evil as at present." "I was never more solicitous for my people." "I never before witnessed such infatuation." "For a time *I had to*

stand alone; but *some of the people* are coming to their senses." (See Memoirs of Dr. H.)

Poor man! truly does the author of the "portrait of new measures," &c. say that Dr. H. "fell in the midst of the battle, and died half a martyr," among his own people. But he lived to see the ravages of a fire which he had largely though unwittingly contributed to kindle. He had aided in creating the combustible material, which at length blazed up, and astonished and frightened him. He had taught his people and the people in his vicinity, to look and pray for *special manifestations* from on high; he had told them that the special presence of the Holy Spirit was *evinced* by outward signs, and that it was to be expected "like a rushing mighty wind," &c. (See his letter appended to Sprague on Revivals.) Then at length occurred just what has ever occurred, and ever will, when people are thus instructed and excited. They become in this manner prepared to join in any fanatical project urged upon them. Let Dr. Sprague and his coadjutors ponder on these things, and particularly on the present religious state of Berkshire county. A county distinguished during the last half century, for what *they* call *genuine* revivals, but now overrun, churches broken up, clergymen dismissed and dissensions created, by what they please to denominate *spurious* revivals. Surely a very little reflection will show them the natural and necessary connexion between the former and the latter.

It must be evident to observing clergymen themselves, that many intelligent, reflecting and good men, are begining to look upon the modern system of revivals of religion, and the measures connected with them,—protracted meetings, &c. and the disputes of clergymen of

the same sect, respecting which are genuine and useful revivals, and which are spurious and dangerous,—what measures are proper, and what improper, &c. with considerable anxiety and alarm. But such is the general reverence and respect for sacred things, that evils connected with them are long seen and often long felt, before individuals or communities are moved to complain. This all religious history teaches. I beg therefore of clergymen to beware before it is too late; for it always happens when the abuses connected with religion become great and intolerable, many people, and sometimes the mass of them, attribute the evils they see to religion itself, and then arises general infidelity. Thus Dr. Green of Princeton, observes of the religious excitement in Kentucky, which I have already noticed—"Kentucky has not yet fully recovered from the injury which was done to her religious interests at this memorable period. It was followed by an open avowal and general prevalence of infidel principles, with all their mournful consequences, beyond any thing that had previously appeared."

I know that some will exclaim, that if we give up the now prevalent doctrine of the *special* and *occasional outpourings* of the Holy Spirit, as described by modern revivalists, it will be giving up the Bible. To such I say, examine the Bible, and you will see that it sanctions no such inference. Reflect also, that a belief in witchcraft was not long since deemed by wise and good men, an essential part of every good Christian's faith! In Archbishop Cranmer's articles of visitation, 1549, is this, "*Item.* You shall inquire; whether you know of any that use charms, sorcery, enchantments, witchcraft, soothsaying, or any like craft invented by the

Devil." (Sparr. Coll. of Art.) Not long since those who disbelieved in witchcraft, and made known their disbelief, were considered heretical, and deemed bad or very ignorant persons. The learned and pious Dr. Moore denounced all such, and called them "Hag-advocates." (See Historical Essay concerning Witchcraft, by Francis Hutchison, D. D., London, 1720.) Such good men as Baxter, Calamy and Mather, believed in witches, and advocated their apprehension and punishment by death. How much now do we all regret their shocking delusion on this subject. How much is it to be regretted that they had not more knowledge, and thus been kept from lending their aid to the shedding of much innocent blood. Yet even in Wesley's time, this belief in witchcraft prevailed to some extent. He himself observes, in his Journal for 1768, "Most of the men of learning in Europe, have given up all accounts of witches and apparitions, as mere old wive's fables. I am sorry for it. They well know that the giving up witchcraft is, in effect, giving up the bible." Undoubtedly Wesley was mistaken in supposing a belief in witchcraft, to be an essential part of a Christian's faith; but not more so than those are, who think it essential to believe that the effects witnessed in modern revivals are produced by the *special outpouring of the Spirit of God.*

CHAPTER VIII.

UTILITY OF THE SABBATH, AND OF THE IMPORTANCE OF CULTIVATING DEVOTIONAL FEELINGS.

It has often been remarked, especially by medical men, that if there had been no Divine command respecting the seventh day, it would be very useful to mankind to observe it as a day of rest. Of this I have no doubt. But in this section, I propose to examine the subject a little further, and learn what the Divine command is, respecting it, and then make a few remarks upon the proper and improper observance of it, as regards health.

The time when the Sabbath was instituted, is yet an unsettled point; some suppose at the beginning of the world, and that the patriarchs observed it, though there is no proof furnished by the Old Testament that they did so, before Moses. Philo, whom we have already quoted, says—"the Sabbath is common to the whole world," and Josephus observes—"there is no city, Greek or barbarian, or any nation, where it is not known as a religious observance." The oldest Greek poets allude to it; and it is believed that the Pagans have religiously revered the seventh day, or at least they preserved the memory of such a day.

But generally, the Sabbath is believed to have been first instituted by the command of the Almighty to the Hebrews, soon after they came out of Egypt, or about 2500 years after the creation of the world. The precept or law of the Sabbath usually referred to, is that in Exodus, xx. 8—11., and is as follows :—

"Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work ; but the seventh day *is* the sabbath of the LORD thy God : *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates : For *in* six days the LORD made heaven and earth, the sea and all that in them *is*, and rested the seventh day : wherefore the LORD blessed the sabbath-day, and hallowed it."

From this we do not learn precisely *why* it was instituted. To be sure, it is said because the Lord rested the seventh day, after creating the world ; but we can hardly understand why man should rest one day, and then renew his labor, on this account.

But in the twenty-third chapter of Exodus, the sabbath is again alluded to ; and here I think we learn *why* it was appointed, and how it ought to be observed. Here in the 12th verse, it is stated :—" Six days thou shalt do thy work, and on the seventh day thou shalt rest : *that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.*"

From this, we infer that it was established for the good of man, and to afford rest to servants or slaves, and beasts. To me, this is a sufficient reason for the Divine appointment of this institution, for I have no doubt that both men and beasts are more healthy, and

are able to accomplish more labor, from the observance of every seventh day, as a day of rest, than they otherwise would be. This view of the subject, places it in accordance with other parts of the Mosaic regulations. It is thus seen to form but a portion of that *wise medical police* established by Moses, in which we see constant regard was had to the improvement and continuance of the health of the people.

I am aware, however, that some say that this Jewish sabbath is done away with, and ought not to be kept. Mr. Coleridge, in his "Table Talk," speaking of the Christian sabbath, says—"To confound it with the Jewish sabbath, or to rest its observance upon the fourth commandment, is in my judgment heretical, and would so have been considered in the primitive church." The renowned Luther was of the same opinion, and on this subject observes,—"Keep the sabbath holy for its use sake, both to body and soul! But if any where the day is made holy for the mere day's sake,—if any where any one sets up its observance upon a Jewish foundation, then I order you to work on it, to ride on it, to dance on it, to feast on it—to do any thing that shall reprove this encroachment on the Christian spirit and liberty."

But if the Divine command given in the Old Testament, on this subject, does not oblige us to keep this day, then we have none whatever. Christ has not given us any. Still I think he must have approved of it as a day of rest, for he found such an institution to exist, and he said nothing against it in this respect, though he condemned the strict Jewish observance of it. When charged with not observing it himself, he replied that "it was lawful to do well on the sabbath days." But it should

be borne in mind, that he constantly taught that it was necessary to do well on all days. It is pitiful to see the efforts of some men to belittle this subject, and misunderstand and misrepresent the Christian duty in relation to the sabbath, and endeavour to make mankind believe that it is an offence against God to walk, ride, visit friends, or even to abstain from hearing sermons on that day. They seem not to be able to comprehend the difference between the teachings of Moses and Christ. While the former established rites and ceremonies, the latter sought only to create in man the sincere love of his Creator and of his fellow men. The high aim of Christ was to make men *do well* on all days, not on one particular day---to establish the love of God and man in the heart of man, not to establish a particular form of worship. Such was the great purpose of our Saviour---and thus it happened that the early Christians abandoned the Jewish sabbath, and established another devoted to rest, enjoyment, and deeds of charity and love.

I therefore shall consider it as a day, very properly set apart for the rest of man and beast; and take the liberty to make a few remarks upon what I deem to be the proper and the improper observance of this day.

First,---I consider that it ought to be a day of rest from accustomed labor, whether that labor be of body or mind. On that day, the ox should be unyoked, and the laborer in the field and the workshop should cease from toil, and the week day student cease from his studies. I regard the Sunday school system as very objectionable in many places, on this account. I know from my own observation and inquiry in Manchester, and other large towns in England, that Sunday schools

there, are among the best institutions ever devised ; (*a*) and I have no doubt they are of great service in many towns and sections of this country. I hope that in such places, Sunday schools will be continued ; and that whenever children cannot attend school on other days in the week, that increased efforts will be made to have them instructed on Sunday. But I cannot believe that those children who attend school during the week, and church on Sunday, should also *attend school on that day*. I know not of any good reason for it, nor of any evidence that such a course has been serviceable to children. I believe also that it is as unscriptural, and as much in violation of the commandment to keep the sabbath day, as any other labor is. I also believe it will ultimately have a bad moral and religious effect, as well as an injurious effect upon the intellect and health of those children who are thus forced to study every day. On this subject I am confident the welfare of the rising generation demands a reform ; and beg the attention of unprejudiced and religious men to the consideration of it.

Secondly,—The unnecessary labor of horses on the sabbath, is very objectionable. I have already alluded to the great abuse of them on the sabbath, especially in

(*a*) I am aware that many distinguished medical men of England, among whom were Blundell, Bell, Brodie, Elliotson, Guthrie, Green, Travers, &c. testified before a committee of Parliament, on the *Factories regulation bill*, that it was an injury to the health of children, who had worked hard all the week in factories, to attend school on the sabbath ; and gave it as their opinion that Sunday schools, under such circumstances, ought not to be encouraged. I know this objection is well founded, yet so great a blessing is even a little learning, that I cannot advise the abandonment of Sunday schools in manufacturing towns, though I wish the week day labor might be diminished. But the testimony of these medical men may well apply to show the impropriety of Sunday schools for those who attend school all the other days of the week.

cold weather. I know of no command or even permission in the bible, for such treatment of beasts of burden; and surely reason will not justify it. While I admit that it is very desirable that people should assemble for public worship, at least once every sabbath, I do not admit that there is any command so to do, that justifies man in breaking the express command of God to let their "cattle rest," and thus depriving them of a right given to them by their and our creator, and preventing them from enjoying the rest essential to their welfare.

Many people seem to have forgotten the command to *rest* on that day, and construed it to mean assembling and hearing sermons all day. But surely this is incorrect. Besides, books are now so numerous that men may acquire information on any subject, full as well at home, as they can by attending on discourses at church. Though, as I have said, I think the day, or a part of it, ought to be consecrated to devotion, and this leads me to remark,

On the importance of cultivating devotional feelings.—As I have said, man appears to be a religious being. He is naturally disposed to devotion, for it is a want of his nature. In all ages and in all climes, he has resorted to some kind of religious worship, and when its forms are not such as his reason repels, he not only seeks it, but is benefitted by it.

There are however times in the history of mankind, when from various causes, and particularly from the efforts of the priesthood to make religious notions stationary, that religious forms linger behind the intelligence of the times; and then the people in a degree forsake religious worship. Then occurs what is called a decay of the na-

tional religion, a decay which has always, as in Greece, been accompanied by that of the nation.

The entire disregard of religion and religious worship, or in other words a want of reverence for superior and invisible beings, leads to a disregard of other authority. Men ceasing to reverence their Creator, cease to reverence every thing else, rulers, magistrates, and even truth and the dictates of conscience.

And here I take the liberty to inquire if there is not in this country some danger of increasing this irreligious or irreverent tendency, and even by the very methods which are resorted to by some religious sects to effect a different result. Our government and democratic institutions, though they do not encourage this tendency, do nothing towards fostering other feelings of reverence, which are allied to religious feelings. This I do not mention as a fault of our institutions, but as a circumstance worthy of attention. In this country, the political are sometimes stronger than the religious feelings. Thus we occasionally see when party spirit runs very high, (though I admit it is only at such times that the *spirit of sect* yields,) the latter succumb, and men are selected as candidates for office, and advocated by all religious sects, without any regard to their religious or irreligious opinions. But this tendency to consider the religious character of high magistrates of no consequence, may have, very bad effects. In my opinion it is very essential to our national welfare, that this tendency should be guarded against, and that pains should be taken to cultivate sentiments of veneration for sacred things; for truth, honesty, and perfect uprightness. But how is this to be accomplished? I believe it cannot be accomplished by the course which many religious

sects are now pursuing,—by running counter to the science and intelligence of the times, by having recourse to measures, avowedly for the benevolent purpose of converting men, women, and children, that are revolting to enlightened reason, injurious to the health of body and mind, and which produce contention and wrangling among religious sects and the members of the same sect. Neither is it to be done by setting up a standard of religious character, founded on certain *emotions and feelings*, or on the manifestation of some one or two, good traits of character or conduct, such as the expression of strong and ardent devotional feelings, or professions of extreme desire for the conversion of the world,—traits of character that the hypocrite and those for whose interest it is, can readily manifest. Above all it is not to be accomplished by denouncing all those as irreligious, who exhibit less of this *verbal piety*—who do not profess to have experienced any *supernatural emotions*, but who manifest through life other virtues equally essential to the christian, more difficult to counterfeit, and which might as well be referred to, as evidence of being governed by christian principles.(*a*)

But I think it may be accomplished by steadily and rationally inculcating the essential and benevolent views

(*a*) "Preach macerations, fanaticism, obstinacy, mortifications, mysteries, &c. and the crowd will follow you, but demand a severe morality of action, and you will be abandoned. It costs much more to be virtuous than devout."—Gall.

So exceedingly pure and severe is the morality of the religion of Christ, that it not only keeps far in "advance of every improved stage of society," but almost forces us to believe that mankind are not even in their present improved state, capable of living fully up to its requirements; and we are tempted to exclaim as did the celebrated Linacre on reading the 5th, 6th, and 7th chapters of Matthew, "either this is not the Gospel, or we are not christians."

of Christ. By constantly urging upon men christian morality. By considering a good life and good works, as the only evidence of "faith in Christ," works of "kindness, charity, mercy and public spirit; not holy-day keeping, sermon reading or hearing; performing church ceremonies or making long prayers, filled with flatteries and compliments despised even by wise men, and much less being capable of pleasing the Deity."(*b*) Men should be taught to venerate the virtues inculcated by our Saviour,—to worship if I may so express myself, truth, love, charity, self-denial, &c., virtues of which he was the living personification. This appears to me, to have been the kind of worship desired by the founder of our religion; for Christ himself was totally devoid of selfishness, or love of domination. He did not desire that men should assemble in vast numbers, and prostrate themselves before him and chant his praise; but he required them to "love their neighbors as themselves," and this he pronounced to be "fulfilling the whole law." He also assured mankind, that wherever "two or three were met together in his name, he would be in the midst of them." It appears to me that much of modern sermonising is poorly calculated to promote calm and rational feelings of devotion, or to lead men to appreciate the highest excellencies of the Gospel of Christ. It may serve to excite perhaps a love of church going, but rather to hear the peculiar and loved notions of a sect set forth and illustrated, or to hear other sects, or those they please to consider sinners, denounced, or to listen to some of the puerile but exciting topics that are

(*b*) B. Franklin.

agitating the clergy of the day,(c) than to hear the truths of the gospel inculcated; truths such as Christ first preached to men on the mount. This subject is intimately connected with the one I am treating; as the disposition and temperament of the preacher, and the character of his preaching, has an influence not only upon the mental peace and comfort of the inhabitants of the town where he officiates, but also upon their health and physical welfare. So great is this influence, and so beneficial it may be, that much inquiry should be made respecting the temperament and disposition of a clergyman, before he is selected as the religious teacher of a people. Too often one is selected in consequence of some one trait of character or mark of ability; because he can preach an eloquent discourse, or because he exhibits very ardent devotional feelings, &c. But however excellent such powers or feelings may be, they are not sufficient to make a man, a good clergyman for a town. A man may exhibit, and actually have the most ardent religious feelings, (and this is often the case,) and but very few other excellencies of character; and though full of professed zeal for what he calls the cause of Christ, is, (without being a hypocrite,) far from being a good and useful citizen. While another who makes much less pretension to strong religious feelings, (and in whom, in fact, they are less ardent,) may possess many more excellencies of character, and be a far more useful man. In truth, ardent religious feeling is a very

(c) I need but refer to one that is now exciting much attention, and that is whether at the last supper with his disciples, Christ used fermented wine or the unfermented juice of grapes,—a question about as important and as difficult to settle, as that which agitated the clergy in the 12th and 13th centuries,—"whether Christ ascended to heaven with his clothes on."

uncertain and unsafe test of a man's fitness for the clerical office;—like all our feelings, it needs the aid and guidance of benevolence and enlightened reason to be very beneficial to mankind. Preachers, like other men, in consequence of their organization, model without knowing it, the character of their heavenly Father after their own.(*e*) Hence we find one clergyman, who apparently delights to dwell on the terrors of the world to come, and on the power and vengeance of the Almighty, and thus plainly manifests his own disposition; while another, more amiable and mild, will love to speak of the merciful character of the Deity, whom he will represent as a father who welcomes without reproaches the returning prodigal;—as a shepherd who seeks, and in a kindly voice, calls back the wandering sheep.

The former constitute the great class of *denouncing preachers* in this country. They condemn their hearers or great portions of them,—those they call sinners, and often in coarse and vulgar terms.(*f*) Such men

(*e*) Voison, who thus accounts for the difference in the teachings of noted divines—as Fenelon and Bossuet, who at the court of Louis XIV. "did not appear to invoque the same Deity."

(*f*) The Rev. Drs. Reed and Mattheson of England, in their "Narrative of the visit to the American churches," notice the prevalence of this kind of preaching in this country. Speaking of the *denouncing clergymen*, they say, "they address the sinner, *under the name of fidelity*, in harsh, severe and bitter terms; and are covetous either of submission or opposition." These gentlemen profess to have given much attention to *revivals of religion* in this country, but their account of them is very confused, as the reader will see by referring to their "Narrative." They talk of "approved revivals," which they think are the *genuine*, but approved by whom? They are incorrect in many particulars. They appear to consider "protracted meetings" and "anxious seats," peculiar to the *new measure* clergy, and intimate that they are disapproved of, by the old measure party. But in fact protracted meetings have been approved of and resorted to, by both parties: and so have *anxious seats*; or what amounts to the same thing; the anxious have been

though often popular with their party or sect, are never so with *great masses of men*, and therefore never accomplish any *very great* good. Some people however seem to acquire a relish for this kind of denunciatory and dogmatical preaching, and perhaps mistake the love of hearing their own sectarian views inculcated, and those of opponents denounced, for a love of christianity itself. In fact, the love of sect, has become a great evil in our country. It is a great and almost insurmountable difficulty, in the way of free, and fair inquiry for truth. "The greatest evil perhaps," says Condorcet "which can be done to truth, is to force those who love it, to form a sect."

Such preachers appear to me, to mistake the best method of teaching Christianity: or they seem not to know, what the present age requires of them, as religious instructors. They seem not to observe, that the

requested to intimate it, by some bodily movement. Thus at a protracted meeting in this vicinity, conducted by clergymen supposed to be opposed to the *new measures*, the anxious were requested to lean forward their heads and rest them for a time upon the seat before them. This is veritably the same thing as anxious seats, and no one who approves of the one can consistently condemn the other. The measures are the same in principle, and the same result is expected from both. Both appear to be attempts to make the contagiousness of bodily movements,—mere automatic sympathy, aid in producing religious excitement, &c.

The difference in fact between the *new* and *old* measure clergy, is very unimportant. For instance, the latter condemn the former, for early admitting to the communion, those supposed to be converted. But the latter advise to a course which must lead to the evils, if there are any, that attend the former course. They advise the newly converted to be constantly *watched, examined* and *instructed*, by the clergymen until they are admitted, in order they say to *test the sincerity of their hope*. But is this a philosophical way? would it not be the way to perpetuate any delusion? Why not follow the advice of Gamaliel, and "let them alone; for if this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it." Acts v. 38, 39.

present age demands *explanation*, not *dogmatism*: that christianity is very properly yielding to the spirit of the age, and has become philosophical. Heretofore when the great mass of mankind received it, and believed it, without examination, then it was dogmatical, imperious and immutable; but now like all other subjects it is submitting itself, and it must submit itself to discussion, analysis and examination. But it is not, therefore, as many would have us believe, losing its divine character, or ceasing to be beneficial to mankind, but on the contrary is becoming more so, by thus harmonising with the increased intelligence of the times.(*b*)

I am of opinion, as I have said, that these *denouncing* preachers do but little good in community, and often much harm. A preacher of a different and milder character, though he may not be so popular with a sect, or with a few, is far better for the mental peace and physical comfort of the inhabitants of a town, and will be more likely to promote their moral and religious welfare. One who seeks not "to hold dominion over the faith of his hearers, but to be a helper of their joy." 2. Cor. i. 24. One who ever keeps in mind the *Democratic spirit of the Gospel*,† and therefore views all men as equal, and strives to make himself acceptable and useful, not merely to a select few, that he may deem more moral or respectable, but to all. One who seeks to reclaim the vicious, not wholly by denunciation, but by frequent deeds and words of kindness and love.

Such a clergyman is a great blessing to a town. He becomes a loved and influential man. By his regular and orderly inculcation of the truths of the gospel, the

(*b*) Michelet, Introduction l'Histoire Universelle.
† "Christianity is the root of all Democracy."—*Novalis*.

people in his vicinity become fond of attending the church on the sabbath, and acquire a love and habit of attending; while a denunciatory preacher awakens opposition, creates bad feelings, and drives many from the church forever.* During the ministry of such a clergyman, there may not be any great and marvellous religious excitements, yet proper devotional feelings are developed and encouraged, and are made beneficial to the health of the people, because a natural want—the *love of devotion*, is thus gratified. And here it is very important to consider that it is scarcely more true, that great and violent religious excitements, like all others, are injurious to health, than that the entire neglect of devotion and religious duties are so. History, however, teaches us, that the entire neglect of devotion never occurs except from the fault of religious instructors. Thus it happens whenever religious doctrines are inculcated that are absurd, and not in accordance with the known truths of the age, then the people confound these absurd doctrines with religion itself, and for a while, renounce both. Then, when let loose from all religious restraints—from all fear of superior beings, and all respect for their authority, like a helmless vessel tossed by the waves, they are driven by their passions into excesses that produce disease and death.

* I fear that this kind of dogmatical and denunciatory preaching has had a bad effect in this State. How else can we account for the fact, that in many towns which, ever since their first settlement, have been supplied with orthodox Calvinistic preachers, "the churches are run down,"—and that but very few men of the town are members of any church. The fact is certain,—what then is the cause? It is not owing to the influence of other, and what these preachers consider heretical sects; for they have had the field to themselves. Has there not been a wrong method adopted in the professed attempts to preach the Gospel to the people? The inquiry is an important one.

Esquirol has shown that the abandonment of religion, and the decay of religious influence in France, increased insanity. He observes—"The changes which have taken place in France during the last thirty years, in our manners and customs, have produced more instances of madness than all our political calamities. We have exchanged our ancient customs and fixed habits, our old and established sentiments and opinions, for speculative theories and dangerous innovations. Religion now only comes forward as a formal usage in the solemn transactions of life: it no longer affords its consolations to the afflicted, or hope to the desponding. *Morality, founded on religion,* is no longer the guide of reason in the narrow and difficult path of life. A cold egotism has dried up all the sources of sentiment; there no longer exist domestic affections, respect, attachment, authority, or reciprocal dependencies; every one lives for himself; none are anxious to form those wise and salutary provisions, which ought to connect the present age with those which are destined to follow it."*

Let me, therefore, urge the clergy of this country to be exceedingly careful of connecting absurd measures and doctrines with religious duties, for fear that in time, they will disgust the great mass of the people, and lead them to attribute these absurdities to religion itself; and thus cause to come upon the country the very evils they most dread,—even the general decay of religious feeling and worship.

With these observations, I conclude the volume, and send it forth to the public, hoping and believing it will be timely and serviceable. It would be, at least, affecta-

* Dictionaire des Sciences Medicales. Vol. 16, Art. Folie.

tion in me, to pretend that I expect it to receive the approbation of all. That it will generally be condemned, however, I cannot believe, as it is not probable that the opinions I have advanced, respecting the danger to be apprehended from *Religious Excitements*, should be peculiar to myself. But on this subject let me not be misunderstood; let me not be understood to say, that the diseases I have alluded to, are generally caused by these excitements. All I wish to have the reader understand, is, that they are very frequently caused by mental excitement, and that by religious excitement becoming excessive and general, especially among women and children, there is vast danger of increasing them.

That the intelligent members of the medical profession will approve of the medical doctrines I have advanced, I can have no doubt. Already many of them have expressed themselves in strong language upon this subject. I refer particularly to "Remarks on Cowper," by M. Madden, in his excellent work on the "Infirmities of men of genius." In a late Review of this work, in the most celebrated Medical Journal in the world,* it is stated in reference to medical men who do not guard against producing the disease, (religious monomania,) that afflicted Cowper; "there are, in our own profession, an increasing number of "psalm singers," who would zealously pursue the same course of conduct which destroyed Cowper! Muddle-pated, narrow-minded, bigotted, enthusiastic,—perhaps hypocritical physicians, who are, for ever, thrusting their religious dogmas into the minds of their patients, while drenching their bodies with physic! We have no patience with

* Medico-Chirurgical Review, by Sir James Johnson, M. D.

such personages. Those who are sincere are fools—those who are not so are rogues."

Dr. Caldwell, of this country, has also remarked upon this subject, in a late work. After alluding to the injury resulting from the "embittered war of party politics," and its tendency to produce insanity, he observes :—

"Of party religion, nearly the same is true. Sectarian embroilment, battle, and intrigue are constant, furious and vengeful. Sometimes the strife is about a doctrinal tenet, at other times about a formal rite or ceremony, and again for the achievement of power and influence—one sect struggling for the mastery over the rest—at least to outstrip them in schemes of ambition. Nor must I forget the fervid and unceasing labors of the pastor and preacher for the conversion and edification of his flock, and the wild and convulsive emotion he often produces in their minds. In no other nation are these several forms of excitement half so high and agitating as in the United States. A similar condition of things exists in the congregation of the celebrated Irving, of London, many of whose hearers are occasionally deranged."*

Other distinguished physicians have advanced similar views. Indeed, it would be grievous to me to find I had expressed opinions not in accordance with those of other medical men, or that I had, even unintentionally, misstated or misapplied, some of the great truths of my profession. But innumerable facts, derived from many years of careful observation and enquiry; very many physiological and pathological truths, must be obliterated from my memory, before I can be deprived of the consciousness of having collected and presented, (though

* Thoughts on Physical Education, p. 91.

in a very imperfect manner,) important and timely considerations for my countrymen. I submit them, however, to the decision of the public ; with the consolatory reflection, that, even if they are erroneous, they are presented in an age when " reason being left free to combat error," the latter cannot have very great or permanently evil effects.

The following is a brief summary of some of the opinions I have endeavored to establish :

First. The religious sentiment is innate in man ; but as it often acts blindly, and to the injury of man, it needs the guidance of reason and knowledge.

Secondly. Christ established no ceremonies at all : he exacted virtuous conduct, not the observance of rites. The reformation of Luther abolished some of the ceremonies that had been improperly ingrafted upon Christianity, but not all. That they have ever been fruitful sources of discord, and ought to be relinquished.

Thirdly. Mankind are not at present under any kind of miraculous dispensation ; that God has no *supernatural* dealings with men, that we can observe ; and does not now impart the *special influence* of his Spirit to a few individuals and at particular times, as is claimed by modern revivalists. That this doctrine of revivalists, lies at the foundation of religious fanaticism,—is not essential to Christian faith or conduct, and if enforced by preachers and believed by the people, some form of this fanaticism will always disturb the church and the world.

Fourthly. That numerous meetings for religious purposes, night meetings, camp meetings, protracted meetings, &c., injure the health,—cause insanity, and

other diseases, and ought to be abandoned as unscriptural, and very unreasonable in this age, when information on all subjects can be obtained by reading. That they produce and perpetuate great excitement, that is particularly dangerous to females, to mothers, and the rising generation.

Fifthly. The Sabbath is a *day of rest* for man and beast, and ought to be so regarded in practice.

Sixthly. That religious worship and the cultivation of devotional feelings, are beneficial to man, when not carried to an unreasonable extent.*

* As a celebrated philosopher observed, "La devotion, est un opium pour l'ame, elle egare, anime, soutient quand on en prend peu: une trop fort dose endort, ou rend furieux, ou tue."

THE END.

DATE DUE

MAY 12

GAYLORD

PRINTED IN U.S.A.

C01896588

RC
455
.B74

B7748278

Library
University of Texas
at San Antonio